NATIONAL ANTI-SLAVERY STANDARD.

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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

ENGLISH ABOLITIONISTS.

The London correspondent of the New-York Herald, writes as follows. Though he reproves British vices for the purpose of sustaining American sin, we trust that T. F. Buxton and the English Quakers will nevertheless be willing to question their own consciences whether these charges be true. Let the nations "provoke each other to good works."

The great abolitionist and anti-slavery Apostle, Sir Thomas Fowell Buxton, is a great brewer and gin shop owner of London.

The first thing that attracts a stranger's attention in London, is the large signs over the multitude of gin shops that everywhere meet the eye at the corners of streets, with such words as the following, painted on them in large capitals: "Buxton & Co's Entire," "Meux & Co's Entire," "Barclay, Perkins & Co's Entire," "Whitbreads & Co's Entire." Now these are nothing more nor less than detestable and infernal gin shops, owned and set up by the aforesaid lordly brewers, whose beer they purport to sell, and whose "entire" stuff proves the "entire" destruction of morality, property, and life. The poorer and the more miserable the neighborhood in London, the more they abound in gin shops and beer hells. The owners of these murderous pandemoniums, on account of their wealth, are knighted! and Sir Fowell Buxton, with others of his kidney, belong to the saints and tory party.

Sir Thomas F. Buxton can, with extreme ease of conscience, see the poor, starved, naked and dying white slave of England, stagger into and out of his loathsome gin shops, by day and by night, and lay down their last penny to add to his wealth, without more sympathy for them, than if they were dogs from a dirty kennel. He can see them beggared by his gin and beer, and die by scores in winter, of cold and starvation, without the least compunction of conscience. His sympathy is all for the negro.—His blood-stained and polluted gold, can only go forth to the distant African. He is a saint; and sat as President of the World's Convention of the Anti-Slavery Society, at Exeter Hall! He is a man six feet high, with large face and head, and full forehead, blue eyes, long countenance; and is evidently a man of intellect and considerable talent; and so much the worse for being such a precious hypocrite.

The Quakers of England are by no means as simple and as honest as the Quakers of Philadelphia.—They are the real disciples of Pharaoh in England—real corn monopolist dealers; and, in many instances, it is said, a more precious set of rascals are not to be found. They are so organized that they can raise or lower the price of corn; just when it suits their purposes—and whole catacombs of poor English people might starve, before one grain of wheat escaped from their over-loaded granaries, without its full value in gold! But they, too, are saints, and liberal abolitionists and anti-slavery men. The most of them are like Sir Robert Peal, "slippery advocates of a slippery scale," on duties on corn. The landed proprietors and priests, make up the body of saints.

Thus we see the great mas of poor people in England, are doomed to slow destruction by three sets of knaves and hypocrites,—1st, landlords and quakers starve them; 2nd, Buxton, Meux and Co. kill them with gin and beer,—and 3rd, priests rob all parties to the extent of their ability. Yet they are all saints.

"O! good Lord, deliver us" from all hypocrisy and humbug.

From the New-York Sun.

FOREIGN INTERFERENCE.

MR. EDITOR:—Your article in Wednesday's paper, in relation to the Abolition movement in connection with foreign interference, has brought to mind some facts worthy of mention.

In a conversation with one of our oldest and most respectable citizens on Tuesday last, he said, "I can prove by unexceptionable testimony that Thompson, the first public Abolition emissary from England, was lecturing *against* Abolitionism in Liverpool within a year of the time he was hired to agitate that subject here."

Again—About the time of the decease of Hannah More, and I think in a review of her Correspondence, &c. in the New-York American, I saw a statement from her pen concerning William Cobbett to this effect: That soon after the American Revolution some of her titled and wealthy friends conceived the project of establishing some vigorous writer or writers here to wean the Americans from their public notions, and induce them to come under a monarchy; that she was consulted in relation to this humane and charitable project, which she approved; that deeming Cobbett peculiarly qualified to work upon the minds of a rude and ignorant populance, he was sent out for that purpose, &c.

Again—That the St. Domingo massacre was caused by British emissaries and British gold, is proved by the history of that transaction copied into your paper a year or two ago from the Evening Star.

Again—The British Parliament yearly votes large sums to the "secret service fund"—a fund for paying the spies and intriguers in government employ.

Again—According to a published sermon of the Rev. Mr. Pierpont of Boston, no less than half a million of the British slaves in the East Indies have died of *starvation* in a single year, when the granaries filled by their own toil were full. If Prince Albert and the other heads of the English aristocracy who got up the "World's Convention," were actuated by *humane* motives, why have they so little sympathy for *their own* slaves—for slaves under their own jurisdiction and of their own making?—slaves from whose toil they derive all their wealth, and on whose debasement is founded their seeming greatness?" H.

The *Editor* of the Sun says:

Upon the honest and sincere American abolitionist we look with no unkindness. We believe him deluded, and pity him. But we abhor slavery in every form as much as he does, and would join in any just and rational mode of ridding the country of it. But agitation, violation of the constitution, anarchy and civil war, are very far from rational means. The measures which are tending to these results are not of American origin, and we blame not our countrymen for them. They spring up and have been urged on by England. From that country these agitating missionaries come. There the "World's Convention" was held, where delegates from king and queen-governed countries assembled to denounce and vilify this Republic. Thence came the order to stir up schism in our churches, to exclude slaveholders from the communion, and thus add a new and fiery element to the discord already prevailing. We call upon all Americans to pause before they lend the least countenance to this alarming interference from abroad.

The Standard.

GENERAL ASSEMBLY OF OLD SCHOOL PRESBYTERIANS.

We intended to have made some extracts from the proceedings of this Assembly, at the time of their publication. Having overlooked them, we insert them now as an historical record.

We some time ago stated that this body of Bishops and Elders of the Church, refused even to receive and entertain the memorials sent up to it on the subject of slavery. The committee of bills and overtures refused to report them to the Assembly, but simply announced that they had in their hands certain papers relating to slavery, which they begged leave to return to the persons from whom they came; and the Assembly ordered them to do so—thus, as clearly, and as plainly as it can be done, denying the right of petition. A protest was prepared and entered, signed by S. Steel, D. D. Dowd, J. F. Murray, John Burtt, E. W. Thayer, and David Lewis. To this the Assembly replied, *that as no one doubted the right of petition a further consideration of the subject would consume time by useless debate and legislation.*

What a beautiful imitation of Congress! How becomingly Church and State kiss each other!

At the outset of the meeting the Moderator decided that the question of slavery should not be brought under discussion, as the subject had been indefinitely postponed. But some individuals, supposing that it would be cheering to many to announce that the door began to be opened at the South for the religious instruction of the slaves, and apparently quite unaware that the form might be very unsatisfactory to some of their members, prepared and offered the following Resolution:

"That the repeated refusal of the General Assembly to consider or agitate the subject of slavery has tended greatly to quiet the fears and allay the excitement in our Southern Zion; that a strict adherence to this course will widen the field of missionary labor, by opening the door to a most destitute class of our population; that even now there is much of that field ready for the reaper, and ripe for the harvest; and that the Board of Missions are requested to take this field into prominent consideration in their future operations."

This led to an animated discussion of nearly two hours in which not less than 12 or 15 participated. It was opened by a member with the Digest in his hand, to which reference was made, and the acts of the former assemblies, particularly that of 1818, were quoted. The proffered resolution was regarded by many as a direct censure of all the acts of all the General Assemblies of former days, and the more recent proceedings of various Synods and Presbyteries on the subject of slavery.

The slaveholders insisted that the South demanded it; and without it Southern churches could have no confidence in the Assembly. A large number were very desirous to keep neutral, and greatly regretted the introduction of the "exciting topic."—While, therefore, these ardently wished that the resolution might be expunged from the report, it was contended on the one hand that the adoption of the resolution would greatly diminish the contributions to the Board of (Domestic) Missions, in large proportions of the church; and on the other, that its rejection would be attended with most disastrous consequences at the South.

It was finally decided not to pass the resolution. *The whole proceeding, resolution and all, was expunged from the records* of the Assembly; and their two leading newspapers, The Presbyterian, and the Presbyterian Advocate, carefully avoided all mention of it; so that no trace of it went out from them to their churches.

The committee on the funds of the church reported that *Forty-three thousand, three hundred and fifty-four dollars*, excluside of the funds vested in the Vicksburgh Bank, *have been lost* by the depreciation of the value of stocks (chiefly in the South and South-West.) The amount sunk in the Vicksburg Bank is not stated, but it is supposed to be enormous. Two thousand eight hundred and eighty dollars of funds, which had been left in trust by the Rev. Mr. Eastburn, were also lost in a similar way. The whole tenor of the Report shows that the Presbyterian church have been speculating in Southern stocks, and grievously bitten. How disinterested in them to cling to slavery! Will they hereafter quote it, as a proof that they were not tempted by the love of Mammon?

LOCATION OF THE BANK.

From the interminable debate in the Senate, on the Bank Question, we cut out the following, because it sounds so much like saying to New-York, "You've been a naughty, disobedient boy; and now you shan't have a piece of pie."

Mr. WALKER of Mississippi, thought the bill in the form in which it was proposed by the Senator from Kentucky, was bad, very bad; but he believed the amendment of his friend from Pennsylvania would make it worse. Did his friend suppose that there was the least prospect, if Washington, as the location, was struck out, that it would be located in the city of Philadelphia? Why, how many votes would be got for Philadelphia in preference to New-York? They must well know that there was no prospect of locating the bank in Philadelphia; and therefore if Washington was struck out, it would be located in New-York. That would be the point where this oligarchy would be located—in Wall street, among the stock-brokers and stock-jobbers; and if it would be under a bad influence here, from the representatives of the people, in God's name, under what kind kind of influenee would it be in the city of New-York? It would be under the influence of speculators, and stock-brokers, and political merchants, in the first place; but, still worse, it would be managed by the steam ships that come from London and Liverpool, under the influence of gamblers in State debts. Yes, it would be managed by the Barings. It would be a British Bank. It would be a Bank of England in the city of New-York.—This bank had been described by an honorable Senator as a power greater than the government itself, and he, as a southern man, would not give such power to New-York. It was a monied oligarchy, that was infinitely more potent than the government—a giant, in whose hands the government would be but a mere infant. And what had New-York done to recommend herself as as the depository of such power? She had passed a law making New-York an asylum for, and therefore offering a temptation to runaway slaves. She had guaranteed to slaves trial by jury, and ——— what else? She had protected men who steal the slaves of their southern neighbors. The city of New-York then presented no inducement to him, as a southern man, to locate this bank, this great and powerful monied oligarchy, in that city. Had she not already sufficient power growing out of her natural advantages? Why then should they increase it four-fold by placing there a band with a capital of 50 millions?

Mr. WRIGHT of New-York, had no anxiety at all for the blessing, if it were one, of locating this bank within his state. He believed experience had taught them of late, that the bank was one of the most serious and sad misfortunes that could be visited on a city, and he had no anxiety that the commercial city of New-York should be so visited. But the Senator from Mississippi, in his desire to do New-York justice, might have added one thing—that she was a specie paying state.

LETTER FROM JOSEPH STURGE
TO A SLAVE TRADER.

Joseph Sturge, a member of the Society of Friends, is well known to abolitionists on both sides of the Atlantic, for his zealous exertions in behalf of West India emancipation. Others than abolitionists can scarcely fail to have heard of him in this country; for the pro-slavery editors keep as sharp a look out upon his movements, as if he were the "Pope, the Devil, and the Pretender," combined in one, and disguised as a philanthropist; though in fact his motives and intentions, with regard to our "patriarchal institution," are as undisguised as moral influence is ever prone to be.

Not long since, he visited the slave-markets in the District of Columbia, and Baltimore. After his return toNew-York, he addressed the following letter to one of the dealers in human flesh:

NEW-YORK, 6th mo. 30, 1841.

To HOPE H. SLAUGHTER, Slave Trader, Baltimore.

Since thou courteously allowed me, in company with my friend J. G. Whittier, to visit the slave establishment in the city of Baltimore, some weeks since, I have often felt a desire to address a few lines to thee. I need not, perhaps, say that my feelings were painfully exercised in looking over the buildings, fitted up with bolts and bars, for the reception of human beings for sale. A sense of the misery and suffering of the unfortunate slaves, who have been from time to time confined there; of their separation from home and kindred, and of the dreary prospect before them of a life of unrequitted toil in the South and South-west,—rested havily upon me. I could *there* realize the true nature of the System of Slavery. I was in a market-house for human flesh, where humanity is degraded to a level with the brute, and, where children of our common Father in Heaven, and for whom our blessed Redeemer offered up the atoning sacrifice of his blood, were bargained for, and sold, like beasts that perish. And when I regarded thee as the merchant in this dreadful traffic, and heard thee offer remarks which might, in some degree, be considered as an apology for thy business—calling our attention to the cleanly state of the apartments, the wholesome provision, &c., and especially, when I heard thee declare, that thou hadst been educated by a pious mother—that thou wast never addicted to swearing or other immoralities, and that thy business was a legalized one—that thou didst nothing contrary to law—and, that while in thy possession the poor creatures were treated kindly—that families were not separated,* &c., I was glad to perceive some evidence that the nature of thy employment had not extinguished the voice of conscience within thee. In thy sentiments, and in the manner of their utterance, I thought I could see that Truth had not left itself without a witness in thy heart, and that a sense of the wrongfulness of thy occupation still disturbed thee.

To thy remark, that thy business was necessary to the system of Slavery, and an essential part of it, and, if slave *holding* were to be justified at all, the slave *trade* must be also, I certainly can offer no valid objection; for I have never been able to discover any moral difference between the planter of Virginia, and the slave dealer of Baltimore, Richmond, and Washington. Each has his part to act in the system, and each is necessary to the other; and if the matter were not, in all its bearings, painfully serious, it would be amusing to witness the absurd contempt, with which the slave owner of Maryland or Virginia professes to look upon the trader, whose purchase of his surplus slaves alone enables him to retain the residue in his possession: for it seems very evident, that the only profitable part of the system, in those States, at the present time, is the sale of the annual increase of the slaves.

In passing from thy premises, we looked in upon the Triennial Convention of the Baptists of the United States, then in session in the City of Baltimore; where I found slave-holding ministers of a high rank in the Church, urging, successfully, the exclusion from the Missionary Board of that Society, all those who in principle and practice were known to be decided abolitionists; and the result of their efforts satisfied me, that the darkest picture of Slavery is not to be found in the slave jail of the trader; but rather, in a convocation of professed ministers of the Gospel of Christ, expelling from a Board of a society, formed to enlighten the heathen of other nations, all who consistently labor for the overthrow of a system, which denies a knowledge of the Holy Scriptures, to near three millions of heathen at home!

But allow me, in a spirit, as I trust, of Christian kindness, to entreat thee not to seek excuses for thy *own* course in the evil conduct of *others*. Thou hast already reached the middle period of life—the future is uncertain. By thy hopes of peace here and hereafter, let me urge thee to abandon this occupation. It is not necessary to argue its intrinsic wickedness, for thou knowest it already. I would therefore beseech thee to listen to that voice, which I am persuaded sometimes urges thee "to put away the evil of thy doings," to "do justly, and love mercy," and thus cease to draw down upon thyself that curse which fell upon those merchants of Tyre, wh "traded in the persons of men." That these warnings of conscience may not be longer neglected on thy part, is the sincere wish of one, who while he abhors thy *occupation*, feels nothing but kindness and good will towards *thyself*. Thy friend,

JOSEPH STURGE,
of Birmingham, England.

* The latter remark, of course, applies only to the time they remained with thee. For, on the day we visited thy establishment, a friend with whom I was dining, informed me that a few days before, a woman and child had been sold thee, whose husband and father was a free man, who in his distress had been offering to bind himself for a term of years in order to raise the sum (I think $800) demanded for them; but, as he had been unable to do so, my friend had no doubt they had been sent off with the very lot of slaves, which we were told by thyself had just been forwarded to New Orleans from thy prison! Who is most guilty in this atrocious transaction—the slaveowner who sold thee the woman and child at Baltimore—thou, the transporter of them forever from their husband and parent—the purchasers of the mother and child at New Orleans, where they may be forever separated from each other—or the citizen, who by his vote and influence, creates and upholds enactments, which legalize this monstrous system—is known only to HIM, before whom the secrets of all hearts are unfolded.

EXPOSTULATION OF A MISSIONARY.

Rev. Justin Perkins, a missionary among the Nestorians, thus writes to Lewis Tappan, on the subject of American Slavery:

"Far removed though I am from the scene of its enormities, I cannot forget the fearful evils of slavery in my native country. I could not, were I never to hear or read another syllable on the subject. But even here we are reminded of it. Every European who strolls through these distant regions, for curiosity, for honor, or for gain, keenly goads us by tauntingly, but justly, pointing us to American slavery, that foul blot of inconsistence which so mars the escutcheon of our republican glory. The condition of the Nestorian Christians, too, for whose salvation we are more particularly laboring, is such as often to remind us of the slaves of America. They are trodden down to the dust by their Mohammedan masters, not for difference of color, but for bearing the name of Christ. It is truly affecting to witness their degradation, and often sufferings. There is, however, but a small comparison between the rigors and the horrors of their condition and that of the Southern slave. The Nestorian, notwithstanding all his disabilities, is never bought and sold; he may hold private property to some extent—may receive missionaries to instruct him—may send his children to school—enjoy the sanctuary of his home inviolate, and feel and act as though he thought himself a man. Yes; though I blush, and my heart sinks within me at the acknowledgment, yet truth and candor compel me to say, than in my travels and residence in these dark realms of Mohammedan despotism, I have seen nothing in the shape of oppression to equal, and scarcely to bear a comparison with the rigors and abominations of that under which millions of immortal beings are at this moment groaning in our Christian, protestant, republican America.

"Were the natives of this country to know the extent and the enormities of slavery in America, how pointed would they apply to us the cutting proverb, 'Physician heal thyself.' May they soon know this evil, in the history of its removal!"

THE ORDINANCE OF '87.
NO SLAVERY IN THE NORTH-WEST.

A writer in the Cincinnati Gazette, speaking of the late decision of the Supreme Court of Ohio, by which a slave is adjudged free the moment he touches the soil of that State, with knowledge and consent of his master, says:

Powerfully as the General Government is swayed by the slaveholding interest, it could not be made audacious enough to ask of France, England, or any other European nation, that our slaveholders might be attended by slaves, and exercise the *powers* of slaveholders, whilst traversing their territory on excursions of business or pleasure. No! Why, then, should it be expected of us? Is it because we have a feebler regard for liberty, for our own honor, than France and England have for theirs? For one people to demand of another the abrogation, *in their favor*, of a fundamental principle of its government, or the exercise on its soil of a power denied to its own citizens, is an arrogant assumption of superiority which an equal will strongly resent—to which an inferior will quietly submit.

But, if the decision referred to be inconvenient and alarming to our slaveholding and slave trading friends, much more will another, which I understand will soon be insisted on. It is, that *no slave is reclaimable in Ohio*—and if not in Ohio, in none of the States made out of the Northwestern territory—unless he have "*escaped*" *from one of the* "*original* (13) *States.*" The advocates of the opinion refer to the famous ordinance of '87 for the government of the Northwestern territory. This provides only for the reclamation of such fugitives from labor or service as might escape from the "original States." The provision is part of one of the Six Articles; of which articles it is said—they are established "as the *basis* of all laws, constitutions and governments, which *forever* hereafter shall be formed in the said territory"—and "shall be considered as articles of compact between the original States and the people and States in the said territory, and *forever remain unalterable, unless by common consent.*"

This is strong language, and I see not how its sensible and obvious import can be explained away or evaded. If the Ordinance of '87 is of any force, it is of full force. If of full force, it is decisive of the question—and fugitives, of whatever sort, from service or labor in Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Missouri and Arkansas, uncharged with crime, cannot, under our Constitution, be sent out of the State against their will, to be reduced to slavery in other lands.

It will not do to meet this opinion with the epithets, "vile, incendiary," &c. &c. If it is the law of the land in which we live, it must be maintained.—self-respect requires this of us. If not, fair and manly argument can show it. The slave States have no more right to complain that we maintain the *law of liberty* on our own soil, than we have, that they maintain the *law of slavery* on theirs. If they say, that our liberty affects their slavery, we may with equal justice say, their slavery affects our liberty.—But as political communities, or States, neither has any right to complain of the other, as long as the operation of their respective laws is strictly confined to their respective jurisdictions. If the slave States will persist in maintaining slavery, it must be strictly on their own soil. We must not be asked to abuse ourselves by giving any aid which would involve the slightest relinquishment of the great principles of liberty and equal sovereignty with which we set out.

The Cincinnati Philanthropist, speaking of this communication, says:

It takes the same ground we took, in January, 1838, and which Mr. Chase assumed in his speech in the celebrated Matilda case. If it be tenable, *no State formed in the Northwestern territory is bound to deliver up a fugitive slave, unless he escaped from one of the original slave States.*

This doctrine will undoubtedly startle the public mind. So completely overawed and befooled has it been by the swagger and stratagem of slavery, that its first impulse is, to regard almost as impious any attempt to limit the pretensions of the slaveholder. Most persons, therefore, will be tempted to view this new position, as one of the many foolish abstractions cherished by the fanatics.

We do not breathe the same atmosphere our fathers breathed. We see things through a different medium. A new standard of judgment is erected. What is public sentiment now, was contraband fifty years ago. The mistakes we make on the question of slavery arise frequently from ascribing to the epoch of the Revolution the opinions and feelings of the present epoch. We find certain anti-slavery doctrines or principles, in declarations, ordinances, or constitutions, framed by our fathers, but cannot admit that they mean what their language warrants, because we imagine that then, as now, slavery aspired to the dignity of a domestic institution, and exerted a predominant influence over the councils of the nation. We forget that we have degenerated. Slavery was almost universally recognized as a curse in those days. Public sentiment waged war against it. Virginia was, in fact, the leading anti-slavery State. Not the most ultra slavery man dreamt of asking any thing further, than a bare toleration of the system. The great majority of those eminent statesmen, who put forth the Declaration of Independence, enacted the Ordinance of 1787, and framed the Constitution of the United States, contemplated the gradual extinction of slavery, and verily thought they had made such arrangements as would rather facilitate than hinder this desirable event. No cotton-gin had then been invented—Louisiana was a foreign territory—sugar and cotton had not perverted the moral sense of the public.

The Ordinance of '87 reflected this state of public sentiment. It was carried by the power, chiefly, of the Virginia delegation, and was designed to exclude slavery forever from the new States to be formed out of the territory ceded to the Union by that noble State. While care was taken, to except to the anti-slavery article of the ordinance, so far as to secure the right of masters in the *original* slave States to the persons of their fugitive slaves, in all other respects the article was so framed as to be *unqualified and universal.* The language of the ordinance, in confining this exception, or restricting the privilege included in it, to the original States, implies certainly one of two things—either that the Congress enacting it did not intend there should be any more slave States added to the Union; or, that, being admitted, they should have no right to reclaim their fugitive slaves from the Northwest territory. There are many reasons for believing that it was their intention to prohibit the extension of slavery. We will mention a few.

Slavery at that time was considered dependent on the slave trade. To prohibit the last, it was thought was to strike a fatal blow at the first. Hence the dangerous strife between the anti-slavery and pro-slavery principles, in the Convention which framed the Constitution, growing out of the introduction of the clause in the original draught of the Constitution, that proposed to confer on Congress the power to abolish the slave trade. In our paper of the 17th of last February, we gave an analysis of the proceedings and final compromise relating to this clause, which we were enabled to make from the "Madison Papers." We showed, that while to gratify the anti-slavery sentiment, the *power* was conferred upon Congress, to please the States of Georgia and South Carolina, its *exercise* was prohibited till the year 1808—and that in consideration of this favor, these two States conceded to the commercial States of the North that a navigation act might be passed by a simple majority, instead of two-thirds in Congress.

Still it was believed that, in this power lay the destinies of slavery. It was well understood, that in 1808, Congress would promptly use the power conferred, by abolishing the slave traffic, and few doubted that it would thus indirectly destroy slavery. It was this idea that led Judge Dawes to say in the convention of Massachusetts, assembled to consider the merits of the new Constitution, that slavery had "not been struck with apoplexy, but it had received a mortal wound, and would die of *consumption.*" The same idea was in the mind of Judge Wilson in the Pennsylvania convention, when defending this clause of the Constitution, he said,—"I consider this, as laying the foundation for banishing slavery out of the country; and though the period is more distant than I could wish, yet it will produce the same kind, gradual change which was pursued in Pennsylvania." And again—"It was all that could be obtained—I am sorry it was no more; but from this I think there is reason to hope, that a few years, and it will be prohibited altogether; and in the mean time, the new States which are to be formed, will be under the control of Congress in this particular; *and slaves will never be introduced among them.*" While the clause was under discussion in the Federal Convention, Col. Mason of Virginia, who was urgent for conferring immediate power on Congress to prohibit the traffic, evidently regarded it as a step to the abolition of slavery; and among other reasons for insisting on the grant of such a power, he mentioned that "the western people are already calling out for slaves for their new lands; and it will fill that country with slaves if they can be got through South Carolina and Georgia." "He held it essential in every point of view, that the General Government should have the power to prevent the increase of *slavery.*" These are but a few specimens of the anti-slavery sentiment of that epoch: but we ask, whether taken in connection with the language of the ordinance of '87, they do not establish the position, that the people of that period, generally, intended that no more new slave States should be admitted to the Union? Taking this position, the language of the sixth article of the ordinance at once becomes intelligible; otherwise, it is obscure and hard to be understood.

Presuming that we now entertain proper conceptions of the state of public sentiment in the beginning of our government, we shall proceed to show, how, by the ordinance of '87, no new slave State can reclaim a slave from the States of the Northwest territory, incorporating into our argument a portion of the article we wrote more than two years ago.

The Ordinance for the government of the northwestern territory, passsed by "the United States, in Congress assembled, the thirteenth day of July, in the year of our Lord, one thousand seven hundred and eighty-seven," after determining various particulars respecting the form of territorial government, proceeds—

"And for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected, to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils, on an equal footing with the original states, at as early a period as may be consistent with the general interest:

"*It is hereby declared and ordained, by the authority aforesaid,* that the following articles shall be considered as articles of compact between the original states and the people and states in the said territory, and forever remain unalterable, unless by common consent."

There were six of these articles which, be it remembered, *were "forever to remain* UNALTERABLE, *unless by* COMMON CONSENT;—by the common consent of the original states, and the "people, and states in said territory." Bearing this in mind, examine the sixth article of the great charter of our liberties.

"There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes, whereof the party acensed shall have been duly convicted. Provided always, that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original states, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service aforesaid."

This article then, which is one of the six that were *forever to remain unalterable, unless by common consent,* established throughout the north-western territory, liberty, as the unchangeable rule, to which there could be but one exception; to wit,—a slave escaping into the same from any one of the ORIGINAL states could be lawfully reclaimed and conveyed to the person claiming his or her service or labor. The framers of the ordinance clearly saw, that the declaration, excluding slavery or involuntary servitude, "otherwise than in punishment of crime," if it stood alone, would entirely put it out of the power of the slaveholder in any of the states, to claim his fugitive slaves, who should once set foot on that territory. Hence, the exception, provided: but this exception, inasmuch as it shows that those, who framed the article carefully considered all its bearings, proves conclusively, that the rule in all its other applications was designed to be unvarying and unalterable. By the ordinance, therefore, if it still remain in force, unaltered and unalterable, no state, established since the date of its enactment, has a right to demand fugitive slaves of any of the states formed out of the north-western territory. Consequently, Ohio, Indiana and Illinois are not bound to deliver up escaping slaves, except they be fugitives from some one of the *original* states.

The question now is; are these six articles of the ordinance of '87, still binding on the people and the states in the territory, and on the original states? Do they remain *unaltered?*—Undoubtedly, unless they have been changed "*by common consent:*" for the emphatic language of the covenant is,—"the following articles shall be considered as articles of compact between the original states, and the people and states in the said territory, and FOREVER remain UNALTERABLE, unless *by common consent.*" Stronger language could not be used. A more explicit and solemn covenant could not be entered into among men.

Have these articles been altered by "common consent?" If so, *when, where,* in *what points,* under *what circumstances?* At that moment, it may be said, when Ohio became a member of the Union, and a party to the existing compact; for the fourth article of the same great ordinance provides, that, "The said territory, and the states which may be formed therein, shall forever remain a part of this confederacy of the United States of America, subject to the articles of confederation, and to *such alterations therein, as shall be constitutionally made.*" True, but is the federal constitution nothing more than the old articles of confederation with "alterations therein?" Is it not rather a complete substitute, founded on new principles? It is a substitute; a new instrument; a new constitution, entirely. Different in its principles from the old compact of Union, it was not framed, agreed to, or ratified, in the manner prescribed, in the articles of confederation, for their own amendment or alteration. The provisions for amendments in these articles was, that no alteration should "at any time hereafter be made in any of them," unless such alteration should be agreed to in a Congress of the United States, and be afterwards confirmed by the legislature of every state. But, the present constitution was framed and agreed to in a *general convention* of delegates from the several states; was afterwards submitted for confirmation to *conventions* of the people in the states respectively, not to their legislatures; and contained an article declaring, that the "ratification of nine states should be sufficient for the establishment of this constitution between the states so ratifying the same." Of course, the federal constitution is not a revised edition of the articles of confederation, with "*alterations therein,*" "*constitutionally*" *made.*

If this be true, it follows, that the federal constitution, in itself, independent of the "common consent" of the "original states," and "the people and states" in the north-west territory, has no power to alter or modify any one of the six articles, declared in the ordinance to be *forever unalterable unless by common consent.*

But it may be urged, that the very act, by which Ohio entered into the Union, and was recognized as one of the United States, implied the common consent of all the parties concerned, that any principle or provision of the Ordinance, conflicting with the federal constitution, should yield to the authority of this instrument: consequently, Ohio, by "common consent," permitted the exception, contained in the article of the Ordinance prohibiting slavery, to be so extended as to cover the case of slaves escaping from the *new* states, as well as old. This is mere presumption, not proof. Solemn covenants, formally established, designed for great purposes, and emphatically declared to be *forever unalterable unless by the common consent* of the parties concerned, we are not to presume, will be changed or set aside, without grave deliberation, and certain formalities in the mode of procedure. Now, there is no record to show, that any one of the original states, or the people of Ohio, or the rest of the inhabitants of the territory, deliberated for one moment on the bearings of the federal constitution on the articles of the ordinance of '87; or intended, that one of these should be modified by the new relations Ohio was about to assume.

Again:—the ordinance of '87 can only be altered by "common consent"—that is, the consent of the "original states," and "the people and states in the said territory." No part of the people, no state by itself, has power to change the compact. The four states in this territory have come into the Union at different periods. Ohio was admitted in 1802. But, no action of *Ohio alone,* could alter the ordinance, any more than could the separate action of Massachusetts or South Carolina. Whatever, therefore, may have been the sentiment of Ohio at the date of its admission, it is clear that the "common consent" required in the compact was not then obtained. The same may be said in relation to Indiana, Illinois, and Michigan, each of them having come into the Union alone. The objector then must show, that at a certain time, these four states and the people of Wiskonsan, gave their consent together, in common with the thirteen original states, for the modification of the ordinance; and until he can do this, we shall continue to regard this great compact as supreme—and shall hold the United States bound by it, for the foregoing reasons, and under that clause of the federal constitution, Art. VI, which says, that "All debts contracted, and *engagements entered into,* before the adoption of this constitution, shall be as valid against the United States under this constitution, as under the confederation." The compact in the ordinance was one of these engagements, and we are bound to regard it as still valid.

Further:—We have positive evidence of the fact, that the Congress of the United States under the constitution, have considered the ordinance supreme; a compact not to be violated, or in any particular, set aside. This evidence is furnished by the following *proviso* in an act, approved May 8, 1802, authorizing the people of what is now the state of Ohio to form themselves into a state. Section 5th, after prescribing the time and place at which a convention shall be held, and granting authority to form a constitution, contains this proviso—

"Provided, the same shall be republican, and *not repugnant to the ordinance of the thirteenth of July, one thousand seven hundred and eighty seven,* between the original states, and the people and states of the territory northwest of the river Ohio."

Finally, the preambles to the constitutions of Ohio, Indiana, Illinois and Michigan, all show, that these states never intended to yield their consent to any change in the articles of compact in the ordinance, but explicitly understood, that their admission into the Union was to take place *consistently with its provisions.* The preamble to the constitution of our own state begins as follows—

"We, the people of the Eastern division of the territory of the United States, north-west of the river Ohio, having the right of admission into the General Government, as a member of the Union, *consistent with the constitution of the United States, the ordinance of one thousand seven hundred and eighty seven,* and the law of Congress entitled an act to enable," &c.

That is, the act just referred to, recognizing by clear implication the paramount authority of the ordinance. The same language is incorporated into the preambles of the constitutions of Illinois and Indiana; and that of the constitution of Michigan is still stronger.

Now, as the ordinance was anterior to the federal constitution; as it is one of those engagements, which the latter instrument expressly delares shall be valid against the United States; as it can only be altered by the common consent of the original parties, which consent has never been obtained; as the Congress under the constitution has recognized its supremacy; and, as the states of Ohio, Indiana, Illinois and Michigan, in coming into the Union, state distinctly their right to be admitted, in consistency with the ordinance; it follows, necessarily, that the provisions of the federal constitution, so far as the people and states of the north-west territory are concerned, *must be so interpreted as not to violate any article of the compact in the ordinance.* We are bound to conclude, that the clause of the constitution, Sec. 2, Art. 4, providing for the re-clamation of a fugitive slave, cannot authorize such re-clamation from any of the states of the north-west territory, unless the fugitive has escaped from one of the "original states."

This position is strengthened by the consideration, that the want of qualification in the language of said clause in the federal constitution, was undoubtedly owing to the fact, that it was introduced and adopted, with scarcely any discussion. No attention seems to have been bestowed upon its bearings on the ordinance. We refer the reader to the "Madison Papers," page 1448, 1456.

We shall conclude our article, by a quotation from a distinguished statesman, and profound jurist, which will show that our doctrine respecting the supremacy of this ordinance is not a new one.

Daniel Webster, in his celebrated speech on Foote's resolution, 1830, thus alluded to this instrument.

"At the *foundation of this constitutions* of the north-western states, lies the ordinance of 1787. We are accustomed, sir, to praise the law givers of antiquity; we help to perpetuate the fame of Solon and Lycurgus; but I doubt whether one single law of any law-giver, ancient or modern, has produced effects of more distinct, marked, and lasting character, than the ordinance of '87. That instrument was drawn by Nathan Dane, then and now, a citizen of Massachusetts. It was adopted, as I think I have understood, without the slightest alteration; and certainly it has happened to a few men, to be the authors of a political measure, of more large and enduring consequence. It *fixed forever the character* of the population in the vast regions north-west of the Ohio, *by excluding from them involuntary servitude. It impressed on the soil itself, while it was yet a wilderness, an incapacity to bear* UP ANY OTHER THAN FREEMEN. It laid the interdict against personal servitude, *in original compact,* not only deeper than all local law, but deeper also than all local constitutions."

ANTI-SLAVERY SENTIMENT IN MADRID.

The following is a translation from a Spanish paper (the *Hurricane*) published in Madrid, dated the 6th of May, 1841. It is an extract from a series of accusations against Don Claudio Pinsillor, Intendant of Havana, and Count of Villanueva.

"It is said he has protected the commerce of slaves, thus levelling the road to Cuban prosperity. We admit this; but this protection is a crime against wounded humanity; it is a political crime; and it is a crime also which the law punishes. The prosperity of Cuba does not depend on its continuing to sustain, in contravention of prohibitions and treaties, this horrible traffic, which cries out desolately for human and divine vengeance. The labor of the negro is not necessary, neither is it the most productive, fertilizing the rich lands of intertropical countries. But, even if it were so, how does the white man assume the right of the European to enslave and make the negro work, to increase his pleasures and satisfy his avarice? Slavery, which demoralizes and brutalizes equally the master and the slave; which makes them both cruel, ferocious, indolent, and without foresight or calculation; which in its costs, is so very dear, and which, moreover, is paid with blood and tears, and with the degradation of the two races; is already proscribed in all civilized communities: and if it is preserved in some of the states of the American Union, even there it produces its frightful effects, for the warning and punishment of those who infringe the laws of nature."—*British and Foreign Anti-Slavery Reporter.*

THE LAW OF GOD IN THE HEART.—Those precepts which learned men have committed to writing, transcribing them from the common feelings of human nature, are to be accounted as not less divine than those contained in the tables given to Moses; it could not be the intention of our Maker to supersede, by a law graven upon stone, that which is written with his own finger on the the table of the heart.—*Melancthon.*

THE SOCIETY OF FRIENDS, NO. 3.

The Committee appointed to prepare a report of the proceedings of "The New-York Association of Friends for the Relief of those held in Slavery, and the Improvement of the Free People of Color," may inform, that the Report for the preceding year not having been prepared seasonably to be laid before the General Association in 5th month, 1840, the Acting Committee submitted the following Essay to the next General meeting. (See printed Report, dated 24th of 7th month, 1840.)

By a minute of the General Association, made at the time of our last Yearly meeting, its future sittings were directed to be held near the time of Westbury Quarterly meeting. Notice was accordingly given, at the close of the Quarterly meeting, in 7th month last, and no objection being made, the meeting was held in the meeting-house at Westbury.

The next Quarterly meeting being at Flushing, a like notice was given, and the meeting was held in the meeting-house, although considerable excitement was manifested in opposition.

The following Report was received from the Acting Committee at the time. (See printed "Address," dated 22d of 10th month last.)

The next Quarterly meeting was held in New-York, the 28th of 1st month, 1841; and at its close, a similar notice being given, it was strongly objected to, and the meeting decided that we should not in future be allowed to give such notices, or be permitted to hold our meetings in Rose street meeting-house. It is due to our country friends to say, that some of them attempted to remonstrate against these measures, but they were told by one of the trustees, that house belonged to the Monthly meeting of New-York, and that the door would be locked against us; and the Monthly meeting has since verbally sanctioned this act of its trustee, which we were also told would extend to Friends thoughout the Yearly meeting, when visiting this city.

The following minute was made on that occasion;

"At a meeting of the General Association, intended to have been held at Rose street meeting-house, the 28th of 1st month, 1841. Finding the meeting-house locked against us, Friends adjourned to meet at the house of Samuel Ross, who kindly offered a room for our accommodation."

Some, not expecting a meeting would be held at all, in consequence of our exclusion, did not attend, twenty Frends, however, were present. We give this statement of facts without comment, simply to prevent misapprehension.

In addition to the publication, heretofore mentioned, we have procured 500 copies of a work on "Slavery and the Domestic Slave Trade of the United States," recently issued by the Committee of the Yearly meeting of Philadelphia, which we deem a valuable document, well worthy of general circulation.

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School for People of Color.

An evening school was opened, under the care of the Association, in the beginning of 10th month last, and held four evenings in the week. It was first contemplated that adult colored females *only* should be admitted; but, on the strong solicitation of some of the relatives of those who first entered, it was judged best not to confine it to one sex. The number in attendance, for some weeks after its commencement, was small; but it gradually increased, until thirty-six names were enrolled; and during the greater part of the term, there was an average attendance of twenty. The term continued five months. The progress of the pupils was entirely satisfactory; many of them, who could read with difficulty when they began, soon acquired a good degree of proficiency therein; so that before they left the school, they could read with facility in any of the ordinary school books. There were others, no so far advanced at the commencement of the season, who made extraordinary progress. In writing, also, they improved rapidly. In this branch, there was an eager desire for instruction. Some, whose hands held the pen for the first time in their lives, before leaving the school made considerable proficiency.—Others, who had already made some progress in the art, acquired a degree of facility that was equally gratifying and astonishing. Most of the scholars requested that a number of copies should be prepared for them, that they might practice during the summer; and their wishes in this respect have been acceded to. In arithmetic, also, the attention of the teachers was rewarded by witnessing great improvement. Some who were unable to go through the simplest forms of arithmetical calculation when they entered, left with a knowledge of figures, quite adequate to assist them in their ordinary business occupations. There were several instances of extraordinary quickness in this branch, which would have been creditable to pupils who enjoy better opportunities.

A few days before the eclipse of the moon, which occurred in the second month, a lecture was delivered to the scholars, and others in attendance, explanatory of the nature and causes of that event.

The results of our labors in this service have convinced us, that much good may be done by persevering in this work. The room occupied during the past season was not large enough to accommodate more than 20 or 25 pupils.

It is advisable that a more commodious place be secured for another winter; and we recommend, also, that some instruction be given by lectures on practical subjects, adapted to the wants of the pupils, which we believe can be obtained gratis.

Among the rewards that have attended this labor of love, the ample manifestations of gratitude from the scholars for having been afforded such an opportunity for improvement, has not been the least.

There is now remaining in the hands of Joseph H. Beale, our treasurer, a balance of $9,63, towards a school for colored persons, should it be resumed next winter, as we anticipate, and $5,26 for any other purposes of the Association.

In contemplating the strong opposition we have met with, it would seem as if slavery were indeed the "Diana of the Ephesians" in our great commercial cities, not to be spoken against with impunity. Indeed, thousands proclaim in language louder than words—"*By this craft we have our wealth.*" Knowing, however, that the cause in which we are engaged is based upon the rock of Truth, we dare not abandon it, and if called to endure reproach and suffering in support of this dignified testimony, what are these compared with the sufferings of those for whom we plead?

Let us, then, meet every conflict cheerfully, ever dwelling under the influence of that *love* that never can be conquered.

CHARLES MARRIOTT, }
MARY N. BEALE, } Clerks.

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Extracts from the minutes of a meeting of the New-York Association of Friends for the Relief of those held in Slavery, &c., held in New-York, the 26th of 5th month, 1841.

Twenty-eight members of Association present, and a considerable number of other Friends.

"The committee appointed yesterday, to investigate the case of the members of this Association now under dealing, made a report which was approved, and is as follows:

The committee to whom was referred the case of the members of the Association who are under disciplinary proceedings in their preparative or Monthly meetings, and to inquire into the propriety of their being continued members of the Association, Report: That they have given the subject such attention as their limited time and other engagements would allow. According to the terms of our Association, as defined by its constitution, it is obvious that, as none can *become* members but such as belong to our religious society, so none can consistently *retain* their membership with the Association without a change of our constitution, after they are disconnected from religious fellowship by the regular proceedings of the meetings in their case. Any other interpretation of out constitution, would in the opinion of the committee, involve us in difficulty and frustrate a prominent object of our organization—to open a channel for the members of our religious society to advance its ancient and well known testimony against slavery, and to promote the improvement of the free colored people amongst us in a manner unobjectionable to those who are scrupulous of uniting with others not of our religious society in the promotion of these benevolent objects.

This rule, however, the committee conceive, does not apply to those whose cases may be in progress of disciplinary proceedings, but who are not yet cut off from fellowship by the final action of the meetings. It is a maxim of religious, as well as civil liberty, that all constitutions or articles of compact should be interpreted so as to afford the exercise of the largest freedom, compatible with their spirit and obvious meaning. And it is an universally acknowledged principle, that all rights and privileges which are not specifically, and expressly, and voluntarily surrendered to the compact, are left in the possession of the individuals composing the body; for the free and faithful exercise of which, according to the dictates of their own consciences, they are individually responsible to Him who gave, and who alone has power to control. On the principles here referred to, as well as those of common justice, which holds every man innocent until he is proved to be guilty, the committee are of opinion, that no provision either of discipline of our religious society, or of the constitution of our Association, is to be found, which will exclude the individuals, whose case is the subject of this report, from our fellowship as members of the Association. We are further strengthened in this view of the case, from the fact, that all privileges and obligations growing out of our relations to the great brotherhood of man are *reciprocal*—and hence, allegiance to any compact or society supposes corresponding rights. Thus a member of our religious society, though he may be under dealing for the violation of one article of the discipline, yet is amenable to the body for any other transgression of its prescribed rules, until the ultimate action of the meetings in his case; and on this principle of reciprocity, he still enjoys many of the privileges of the society—indeed *all* of them, except those that are particularly enumerated in the Discipline.

The foregoing remarks are of general application, and so far as the question of the right of our friends to membership in the Association is concerned, the committee might here rest; believing that no reasonable doubt can remain in the mind of any in regard to the right of all members of the Society of Friends to membership in the Association, enjoying all its privileges and sharing in its labors and responsibilities, not only so long as they remain in unity with Friends, but until they are discharged from the Society by the final action of the meetings having jurisdiction in their case. But, in the investigation of the subject submitted to their charge, the committee have been made acquainted with facts and circumstances relating to the cases under consideration, so immediately effecting the object of our organization, that we feel called briefly to notice them. The friends whose cases are here referred to are charged with being concerned in the support of publications calculated to produce disunity among Friends; and, for the support of this charge, reference is made to the American Anti-Slavery Standard only—a paper published by the American Anti-Slavery Society, of which these individuals are members—and they, with several others of various religious denominations, compose its Executive Committee. This committee, to whom is entrusted the general management of the operations of the Society, employ the Editor of their paper, who, though amenable to them for the faithful discharge of the duties of his office, is by no means so under their immediate supervision as that every article which he may write or select must be submitted to their inspection before appearing in the columns of the paper: This must, in the nature of the case, be left to his own judgment and discretion.

The paper is designed for general circulation, and being established for the purpose of the free discussion of the subject of Slavery, with a view to its peaceful overthrow, one of its prominent objects is to record the state of public sentiment, as expressed by the professed religious bodies in our country and their accredited public ministers. Any statement of facts, of the truth of which the editor is furnished with satisfactory evidence, he cannot in fidelity and equal justice withhold, from any consideration of personal or denominational partiality. He is bound to declare the whole truth, and whilst the columns of the paper are open for the correction of any statement of facts, and for the free discussion, *on both sides*, of all questions connected with the main object of its publication, we think, until some attempt is made to disprove its statements, or show the fallacy of its reasonings, no man or body of men can reasonably complain of the course which the conductors of the paper have felt it their duty to pursue.—And whilst the editor and publishers are careful to keep within the bounds of strict morality and truth, however its faithful rebukes may affect personal or sectarian reputation, the committee are clearly of the opinion that no one should be censured for contributing to the support of the paper in any way his judgment and conscience may dictate. Any interference of associations, whether civil or ecclesiastical, attempting to control individuals in relation to the support of a paper of the character of the American Anti-Slavery Standard, appears to the committee to be an assumption of power over individual conscience, totally incompatible with the spirit of religious liberty, for which our worthy predecessors labored and suffered, and for the enlargement of which they were eminently instrumental.

ROWLAND T. ROBINSON,
MARGARET M. HYATT,
RACHEL ROBINSON,
MARY N. BEALE,
DAVID SOWLE,
NATHANIEL BARNEY.

—

The Friends nominated at our last meeting to inquire into the circumstances of our exclusion from the meeting-houses in this city, inform that they have addressed the following letter:

(Copy.)

To Robert Hicks, and the other Trustees of Friends' meeting-houses in the city of New-York:

The undersigned, having been appointed by the "Association of Friends for the Relief of those held in Slavery and the Improvement of the Free People of Color," to inquire into the facts in relation to your alledged refusal to open one of the said meeting-houses for the use of the Association, deem it an act of justice to you to offer you an opportunity of communicating to the Association such a statement of the facts in the case as your acquaintance with the circumstances will enable you to give.

We are also directed to renew the application to you; and, if you deem it necessary, through you to the Monthly meeting of New-York, for the use of one of your meeting-houses for the future meetings of the Association, whenever it may be needed for that purpose, and is not otherwise occupied.

Your immediate reply to this note will be kindly appreciated.

(Signed) ROWLAND T. ROBINSON,
THOMAS MACY.

New-York, 5th month 26, 1841.

No reply has been received to this communication.

From the Ohio Free Press.

THIRD PARTYISM IN OHIO.

That portion of Ohio lying between the 41st degree of north latitude and the shore of Lake Erie, known as the Western Reserve, is the strong hold of Abolitionism in Ohio. So thoroughly imbued with the spirit of liberty are the people of that region, that their two Representatives in Congress, and almost their entire delegation in the State Legislature, are abolitionists. It was one of their districts that gave to the faithful and fearless Giddings the largest majority given to any Representative in Congress from Ohio. The two Supreme Judges, who united in the important decision lately given at Lebanon, also reside within the influence of the invigorating breezes of lake Erie. And all this evidence of Abolitionism has been developed without the organization of a third party. The effect of political *organization* upon the Abolitionists of the Reserve may be seen by the following extract of a letter, which arrived during our late absence. It is dated May 20, 1841. The writer, after mentioning the causes that prevented his attending the Convention, says:

"The apathy I have spoken of is but the natural consequence of the political movement. Of the thousands of persons now engaged in the Anti-slavery enterprise, the active labor—the speaking and writing—is performed by a comparatively small number. There are those, who when warmed by the touching appeals of suffering humanity and the thrilling eloquence of liberty, contribute freely their hundreds of dollars, and yet would scarcely think of taking the lead in organizing a society, or in devising and carrying out measures necessary to give effect to their own contributions. Yet these are men of pure hearts and sound heads They can judge of the tendency of measures, and will give or withhold their approbation, according as they find the measures recommended adapted or not to the object in view. While their confidence in their leaders remains, their hearts and their purses are open to every good work. But if that confidence be shaken, whether in the integrity or the prudence of those who direct and control the operations of the society, it is but reasonable that they should cease to co-operate with them. Many of the most active and zealous leaders of the Anti-slavery enterprise have resolved to adopt political organization. A majority of the Abolitionists of the country are unable to see any good likely to result from such a measure. On the contrary, they anticipate nothing but evil. Thus believing, they cannot follow their leaders in their political operations. But the leaders having resolved to carry their measures, have adopted also that system of management by which the leaders of other political parties succeed in drilling their followers into submission. By such means they obtained the sanction of an *apparent* majority of the Convention at Mount Pleasant to the nomination of Presidential candidates for 1844. The effect of this can be no other than to discourage those who disbelieve in the measure, and anticipate nothing but evil to result from it. They cannot, with a good conscience, follow their leaders, and, having no organization free from political contamination, the probability is their zeal will grow cold, and they will discontinue, in a great measure, even their moral action. The political operations of last fall, according to our correspondent, have already produced this effect on the Reserve, and the falling off of delegates to the Anniversary, from 600 last year to 300 this year, and the loss of 1000 subscribers to the Philanthropist, (one third of its list) in a single year, we think, show most clearly that the same effect has been produced elsewhere."

How is this retrograde movement of abolition to be arrested? To "let it alone until the third party has killed itself," as our correspondent suggests, will be little better than an abandonment of the cause. The party has effected an organization in nearly all the free States, and will be likely to preserve its name, at least, until the next Presidential election. Would it not be better to continue their labors on the old plan through the current year, in their township and county societies? Then if they will manifest but half the zeal of the third party men, in attending the next anniversary, they can bring the State society back to its original principles. To do this, they should keep up a correspondence between the several societies.

GREAT ANTI-ABOLITION MEETING IN OHIO.

The elements which have been so long accumulating in Cincinnati—we mean, the elements of patriotic servility, pro-slavery furor, &c., at last exploded in a meeting last Saturday night at the Court-House. And such an explosion!—faint as the cooing of a sucking dove. We have no room for any account of the meeting. Suffice it, that it was a perfect failure—or rather farce. They occupied about half an hour in organizing the meeting—there being a manifest indisposition, to fill the honorable offices of president, vice-president, and secretaries. In the line of speakers, they were absolutely at fault. About a score of names were vociferously called for, but the gentlemen, some of whom were present, were wanting—some of them absolutely bolted. About three hundred persons were present, a fourth of whom were abolitionists, a majority of the rest, lookers on. When the Committee reported their resolutions, few comparatively were left in the house, and so they concluded to adjourn till next Saturday night—*sine die*, we presume. It was in fact, the expired agony of the *fag-enders*—*Philanthropist.*

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

This society, so memorable for its active and efficient co-operation with the parent society, and for its generosity and zeal through all the changing prospects of our cause, has recently held a meeting characterized by its ancient spirit.

From the numerous resolutions, we select the following:—

1. Resolved, That a committee be appointed to issue an address and forms of petition, and to carry forward the work in the most energetic possible manner throughout the State and city.

2. Resolved, That we feel called upon by the vigilance due to the cause from all its friends, to proclaim our disapprobation and distrust of Charles T. Torrey, the present Secretary of the Boston Vigilance Committee. He has betrayed the great cause of emancipation, and therefore we dare not trust him. By a long course of conduct, he has put it out of our power to repose the slightest confidence in his professions of abolitionism: therefore, fidelity to the cause forbids us to sustain him as if we believed him to be trust-worthy, and thereby to put it in his power to wound the anti-slavery cause through our means.

While all who have betrayed that cause have our pity and forgiveness, and shall have our hearty and forgetting co-operation the moment their repentance renders it practicable, we must still warn all who mean to be true to the cause, of the pretences by which such as have destroyed our confidence in them, wish to obtain confidence where they are not understood, by getting their names in juxtaposition with those of true abolitionists.

3. Resolved, That this Society offer their sympathy to their anti-slavery friends in Concord, New-Hampshire, for their bereavement by the death of their gifted and devoted Secretary, Mary Clark: "She, who rejoiced daily for what was doing around her for truth and for liberty, she, who, when the very elements seemed to shake, had faith to see a glorious clearing away by and by."

4. Resolved, That, while this Society feel solemnly impressed by the absence of their clear-sighted and steady friend, Susan Paul, they are strengthened by the contemplation of her life of severe duty, crowned by a triumphant death in Christ.

5. Resolved, That the above resolutions be respectfully transmitted to the respective families of our deceased friends, with the assurance of our affectionate sympathy.

10. Resolved, That we trust the new era in the temperance cause will (through exceeding grace) be a forerunner to a glorious new era in the anti-slavery cause, in which penitent southern slaveholders shall preach righteousness, to the utter confounding of northern sycophants and traitors.

11. Resolved, That among the new laborers which we pray the Lord of the harvest to send into the harvest, we hope that emancipated slaves and free colored men will be sent forth to declare the gospel of freedom to every creature.

7. Resolved, That this Society saw with admiration, the procession of the Baptist Sunday Schools, on the 5th inst. belonging to the city; where the colored children were arranged with their teachers and their banners, showing the sure progress of the great republican principle, that all men are created free and equal.

13. Resolved, That our young countryman, Charles Lenox Remond, who has done such honor to the American name abroad, should be greeted on his return, with all the honors of a patriot and philanthropist.

An interesting communication from Ohio, respecting Mrs. Lovejoy, having been read, it was

14. Resolved, That we recommend to all our members to contribute to her relief whatever aid may be in their power, and thereby appoint Miss Mary G. Chapman to receive donations for this object. [6 Chauncy Place.]

15. Resolved, That we recommend to our individual members to aid the American Society in the manner recently proposed by its executive committee, by the contribution of one dollar each.

16. Resolved, That the above resolutions be published in the Liberator.

CAROLINE WESTON, *Pres't.*
HENRIETTA SARGENT, *Sec'y.*

Selections.

From Miss Sedgwick's Journal of her Tour in Europe.

LIVING LITERARY CHARACTERS.

ROGERS.

We had the pleasure of a breakfast at Rogers'. Your long familiarity with his poetry tells you the melancholy fact, that he is no longer young; a fact kept out of your mind, as far as possible, on a personal acquaintance, by the freshness with which he enjoys, and the generosity with which he imparts. I have heard him called cynical, and perhaps a man of his keen wit may be sometimes over tempted to demonstrate it, as the magnanimous Saladin was to use the weapon with which he adroitly severed a man's head from his body at a single stroke. If so, these are the exceptions to the general current of his life, which, I am sure, flows in the kindly current. K. told me he met him one winter in Paris, where he found him like a young enthusiast, and knowing every boy's name in the street he lived in, and in friendship with them all. Does not this speak volumes?

He honored our letters of introduction by coming immediately to see us, and receiving us as cordially as if we were old friends. He afterwards expressed a regret to me that he had not taken that morning before we plunged into engagements, to show me Johnson's and Dryden's haunts, the house where our Franklin lived, and other classical localities. Ah! this goes to swell my pathetic reiteration of the genaral lament, "I have had my losses!"

His manners are those of a gentleman, (in the best sense,) simple and natural, without any apparent consciousness of name, or fame to support. His house, as all the civilized world knows, is a cabinet of art, selected and arranged with consummate taste. The house itself is small; not, I should think, more than twenty-five feet front, and perhaps forty deep, in a most fortunate location, overlooking the Green Park. The first sight of it from the windows produces a sort of coup-de-theatre, for you approach the house and enter it by a narrow street. Every inch of it is appropriated to some rare treasure, or choice production of art. Beside the pictures, (and "What," you might be tempted to ask, "can a man want beside *such* pictures?") are Etruscan vases, (antiques,) Egyptian antiquities, casts of the Elgin marbles decorating the staircase wall, and endless adornment of this nature. There are curiosities of another species; rare books, such as a most beautifully illuminated missal, exquisitely delicate paintings, designed for marginal decorations, executed three hundred years ago, and taken from the Vatican by the French. In a catalogue of his books, in the poet's own beautiful autograph, there were inserted some whimsical titles of books, such as "Nebuchadnezzar on Grasses."

But the most interesting thing in all the collection was the original document, with Milton's name, by which he transferred to his publishers, for *ten pounds*, the copyright right of Paradise Lost. Next in interest to this was a portofolio, in which were arranged autograph letters from Pope and Dryden, Washington and Franklin, and several from Fox, Sheridan and Scott, addressed to the poet himself. Among them was that written by Sheridan just before his death, describing the extremity of his suffering, and praying Rogers to come to him. But I must check myself. A catalogue *raisonne* of what our eyes but glanced over would fill folios. I had the pleasure at breakfast of sitting next Mr. Babbage, whose name is so well known among us as the author of the self-calculating machine. He has a most remarkable eye, that looks as if it might penetrate science or anything else he chose to look into. He described the iron steamer now building, which has a larger tonnage than any merchant ship in the world, and expressed an opinion that iron ships would supersede all others; and another opinion, that much concerns us, and which, I trust, may soon be verified—that in a few years iron steamers will go to America in seven days!

Macauley was of the party. His conversation resembles his writings; it is rich and delightful, filled with anecdotes and illustrations from the abounding stores of his overflowing mind. Some may think he talks too much; but none, except from their own impatient vanity, could wish it were less.

JOANNA BAILLIE.

I believe, of all my pleasures here, dear J. will most envy me that of seeing Joanna Baillie, and of seeing her repeatedly at her own home; the best point of view for all best women. She lives on Hempstead Hill, a few miles from town, in a modest house, with Miss Agnes Baillie, her only sister, a most kindly and agreeable person. Miss Baillie—I write this for J. for we women always like to know how one another look and dress—Miss Baillie has a well-preserved appearance; her face has nothing of the vexed or sorrowing expression that is often so deeply stamped by a long experience of life. It indicates a strong mind, great sensibility, and the benevolence that, I believe, always proceeds from it, if the mental constitution be a sound one, as it eminently is in Miss Baillie's case. She has a pleasing figure—what we call lady-like, that is, delicate, erect and graceful; not the large-boned, muscular frame of most English women. She wears her own gray hair; a general fashion, by-the-way, here, which I wish we elderly ladies of America may have the courage and the taste to imitate; and she wears the prettiest brown silk gowns and bonnets, fitting the beau ideal of an old lady; an ideal she might inspire if it has no pre-existence. You would, of course, expect her to be, as she is, free from pedantry and all modes of affectation; but I think you would be surprised to find yourself forgetting, in a domestic and confiding feeling, that you were talking with the woman whose name is best established among the female writers of her country; in short, forgetting everything but that you were in the society of a most charming private gentlewoman. She might (would that all female writers could!) take for her device a flower that closes itself against the noon-tide sun, and unfolds in the evening shadows.

I was glad to hear Miss Baillie, who is an intimate friend of Lady Byron, speak of her with tender reverence, and of her conjugal infelicity as not at all the result of any quality or deficiency on her part, but inevitable. Strange this is not the universal impression, after Byron's own declaration to Moore, that "there never was a better or even a brighter, a kinder or more amiable and agreeable being than Lady Byron."

CARLYLE, HALLAM, AND SIDNEY SMITH.

I may say that we have scaled the ladder of evening entertainments here, going from a six o'clock family tea up to a magnificent concert at L——house; and the tea at this home-like hour was at Carlyle's. He is living in the suburbs of London, near the Thames; my impression is, in rather an humble way; but when your eye is filled with a grand and beautiful temple, you do not take the dimensions of surrounding objects; and if any man can be independent of them, you might expect Carlyle to be. His head would throw a phrenologist into ecstacies. It looks like the "forge of thought" it is; and his eyes have a preternatural brilliancy. He reminded me of what Lockhart said to me, speaking of the size of Webster's head, that he "had brains enough to fill half a dozen hats." Carlyle has as strong a Scotch accent as Mr. Combe. His manner is simple, natural and kindly. His conversation has the picturesqueness of his writings, and flows as naturally, and as free from Germanism, as his own mountain streams are free from any infusion of German soil. He gave us an interesting account of his acquaintance with E——n.* He was living with his wife in a most secluded part of Scotland. They had no neighbors, no communication with the world, excepting once a week or fortnight, when he went some miles to a post-office in the hope of a letter or some other intimation that the world was going on. One day a stranger came to them—a young American—and "he seemed to them an angel." They spoke of him as if they had never lost their first impression of his celestial nature. Carlyle had met Mr. Webster, and expressed a humorous surprise that a man from over the sea should talk English, and be as familiar as the natives with the English constitution and laws,

"With all the priest or jurist, saith,
Of modes of law, or modes of faith."

He said Webster's eyes were like dull furnaces, that only wanted blowing on to lighten them up. And, by the way, it is quite interesting to perceive that our great countryman has made a sensation here, where it is all but as difficult to make one as to make a mark in the ocean. They have given him the sobriquet of "the Great Western," and they seem particularly struck with his appearance. A gentleman said to me, "His eyes open, and open, and open, and you think they will never stop opening;" and a painter was heard to exclaim, on seeing him, "What a head! what eyes! what a mouth!"

We had a very amusing evening at Mr. Hallam's, whom I have had the great pleasure of seeing two or three times. But this kind of seeing is so brief and imperfect, that it amounts to little more than seeing the picture of these great people. Mr. Hallam has a very pleasing countenance, and a most good humored and playful manner. I quite forgot he was the sage of the "Middle Ages." He reminded me of ——; but his simplicity is more genuine; not at all that of the great man trying to play child. You quite forgot, in the freedom and ease of the social man, that he is ever the hero in armor. We met Sidney Smith at his house, the best known of all the wits of the civilized world. The company was small; he was i' the vein, which is like a singer being in voice, and we saw him, I believe, to advantage. His wit was not, as I expected, a succession of brilliant explosions, but a sparkling stream of humor, very like ——, when he is at home, and i' the vein too; and like him also, he seemed to enjoy his own fun and to have fattened on it.

He expressed unqualified admiration of Dickens, and said that 10,000 of Nickolas Nickleby were sold. There was a young man present, who, being flushed with some recent literary success, ventured to throw himself into the arena against the old lion-king, and to a lover of such sport, it would have been pleasant to see how he crackled him up, flesh, bones and all.

MRS. OPIE, SIR FRANCIS CHANTRY, ROBERT OWEN.

I have met many persons here, whom to meet was like seeing the originals of familiar pictures. Jane Porter, Mrs. Opie. Mrs. Austen, Lockhart, Milman, Sir Francis Chantry, &c. I owed Mrs. Opie a grudge for having made me, in my youth, cry my eyes out over her stories; but her fair cheerful face forced me to forget it. She long ago forswore the world and its vanities and, adopted the Quaker faith and costume; but I fancied that her elaborate simplicity, and the fashionable little train to her pretty satin gown, indicated how much easier it is to adopt a theory than to change one's habits.

Mrs. Austen stands high here for personal character, as well as for the very inferior but undisputed property of her literary accomplishments. Her translations are so excellent, that they class her with good original writers. If her manners were not strikingly conventional, she would remind me of ——; she has the same Madame Roland order of architecture and outline, but she wants her charm of naturalness and attractive sweetness; so it may not seem to Mrs. A's sisters and fond friends. A company attitude is rarely any body's best.

There is a most pleasing frankness and social charm in Sir Francis Chantry's manner. I called him repeatedly *Mr.* Chantry, and begged him to pardon me on the ground of not being "native to the manner." He laughed good naturedly, and said something of having been accustomed to plebeian designation. I heard from Mr. R. a much stronger illustration than this, of this celebrated artist's good sense and good feeling too. Chantry was breakfasting with Mr. R. when, pointing to some carving in wood, he asked R. if he remembered, some twenty years before, he employed a young man to do that work for him. R. had but an indistinct recollection. "I was that young man," resumed Chantry, "and very glad to get the five shillings a day that you paid me!" Mr. B. told a pendant to this pretty story. Mr. B. was discussing with Sir Francis the propriety of gilding something—I forgot what. B. was sure it could be done, Sir Francis as sure it could not; and "I should know," he said, "for I was once apprenticed to a carver and gilder." Perhaps after all, it is not so crowning a grace in Sir Francis Chantry to refer to the obscure morning of his brilliant day, as it is a disgrace to the paltry world that it should be so considered.

I have seen Owen, of Lanark, a curiosity rather from the sensation he at one time produced in our country, than from anything extraordinary in the man. He is pushing his theories with unabated zeal. He wasted an hour in trying to convince me that he could make the world over and "set all things to rights," if he were permitted to substitute two or three truths for two or three prevailing errors; and on the same morning a philanthropical phrenologist endeavored to show me how, if his theory was established, the world would soon become healthy, wealthy and wise. Both believe the good work is going on—happy men! So it has always been; there must be some philosopher's stone, some shorthand process, rather than the slow way of education and religious discipline which, to us, Providence seems to have ordained.

* These letters no doubt indicate Ralph Waldo Emerson.—*Ed. Standard.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 29, 1841.

FIRST OF AUGUST!

——Thou hast heard, O God of right,
The sighing of the Island-slave;
And stretched for him the arm of might,
Not shortened that it could not save.
The laborer sits beneath his vine,
The shackled soul and hand are free!
Thanksgiving!—for the work is thine!
Praise!—for the blessing is of Thee!

J. G. WHITTIER.

Sunday next is the first of August, the anniversary of emancipation in the British West Indies. How many clergymen in our land will choose it for a theme?—Probably very few; and those not among the popular idols. Yet where could be found a theme so eloquent, so full of deep significance?

Perhaps never, since the advent of Christianity, has an event occurred which so plainly expresses human progress, so distinctly prophesies the coming of a better age. Wearied with the strength of evil, and the pertinacity of falsehood, there are times when the stoutest hearts quail, and the question anxiously arises, "Are men any better than they were?" "Will fraud and violence ever cease from the earth?" "Will the perpetual prophecies of our own souls, recorded in the inspiration of the olden prophets, ever be realized? Are we helping to bring about the era, when man's senses and his intellect shall both yield willing homage to his moral sentiments? Or have all prophets, martyrs, and reformers, fulfilled the office of the vestal virgins, who merely kept the spark of holy fire from being utterly extinguished? Do we gain nothing but new manifestations of evil and error? Are the human race destined to move in perpetual circles, always changing, but never advancing?"

Believe it not. That cheering voice of prophecy, which has ever made itself heard, so calm and clear, above the discord of the passions, and the din of selfishness, will surely be fulfilled. We do move in circles; but they rise in a spiral line: and the circle of each age is on a higher plane than the preceding.

If there be any one fact, which, more strongly than anything but Christianity itself, proves the progress of mankind, it is emancipation in the West Indies. Could such an event have taken place under the influence of any other religion than that of the Christian? Could ancient philosophy, with all its graceful wisdom, have given birth to such an idea? The despised Nazarene began the work, when he preached universal brotherhood, and practised impartial love. For the emancipation of those toil-worn negroes was Stephen stoned, and Peter crucified. Doubtless, they had *their* seasons of discouragement, and were impatient to see the fruits of their labors. But little was granted them to see; and they had need of strong faith to hold on their way rejoicing. But slowly evolving from the lapse of ages, lo, their self-sacrificing love reappears in the glorious manifestations of August 1st, 1834!

I know the sceptic and the scoffer like to consider this great work as a government job, done from motives of political expediency. To such minds all truth is distorted, all good reversed. "They are like horses led about in desert places by an evil spirit, while there are plenty of green pastures all around them." The most ordinary degree of candid observation will lead to the conclusion that British emancipation, so far from being a government measure, was effected in spite of the government. The House of Lords would gladly have defeated the Bill, up to the last moment; the King would not have signed it, if he had had the power of choice. It was carried through by the irresistible pressure of the *People*. The heart of a nation had been kindled like the heart of one man, and its mighty energies were not to be resisted.—What government *could* do to desecrate the holy work, *was* done; for, to their selfish diplomacy belongs the "compensation" and "apprenticeship" scheme. To the *people* these were ever odious, and only accepted by the discouragement of long delay, hopeless of obtaining all it asked.

At what other period of the world, under what other influence, save that of Christianity, can we find such a spectacle, as a whole nation roused to the warmest sympathy, the most lavish generosity, in behalf of a people distant from their own shores, too poor to repay, too ignorant even to appreciate the efforts made in their behalf? and destitute, in their unredeemed vulgarity, of all those graceful appendages, which clothe suffering in poetic garb, and reach the heart through the medium of the imagination?

Where can we find a spectacle of greater moral grandeur? And the boon thus gloriously conferred was received with sublime simplicity! The account has been often repeated; but it deserves to be again and again recalled. Thus was the *first* jubilee of Freedom observed in the British West Indies:

"The Wesleyans kept 'watch-night' in all their chapels, on the night of the 31st of July. The spacious chapel in St. John's was filled with the candidates for liberty. All was animation and eagerness. A mighty chorus of voices swelled the song of expectation and joy; and as they united in prayer, the voice of the leader was drowned in the universal acclamations of thanksgiving and praise, and blessing, and honor, and glory to God, who had come down for their deliverance. In such exercises the evening was spent, until the hour of twelve approached. The missionary then proposed that when the clock on the cathedral should begin to strike, the whole congregation should fall upon their knees and receive the boon of freedom in silence. Accordingly, as the loud bell tolled its first note, the crowded assembly prostrated themselves on their knees. All was silence—save the quivering, half-stifled breath of the struggling spirit. The slow notes of the clock fell upon the multitude:—peal on peal, peal on peal, rolled over the prostrate throng, in tones of angel's voices, thrilling among the desolate chords, and weary heart-strings. Scarce had the clock sounded its last note, when the lightning flashed vividly around, and a loud peal of thunder roared along the sky—God's pillar of fire, and his trump of jubilee!

"A moment of profoundest silence passed.——Then came the *burst* of joy! They broke forth in prayer; they shouted, they sung 'Glory! Alleluia!' They clapped their hands, leaped up, fell down, clasped each other in their free arms, cried, laughed, and went to and fro, tossing upward their unfettered hands. But high above the whole there was a mighty sound, which, ever and anon, swelled up; it was the utterings, in broken negro dialect, of gratitude to God."

Earth has witnessed few scenes of greater moral grandeur, since the chorus of angels over the moon-lit hills of Judea! and that chorus foretold the Jubilee.

The seventh anniversary approaches, and finds the grateful feelings of the emancipated chastened, not changed. Now, as then, they are strongly marked by that religious sentiment, which characterizes this docile and reverential race. If you could be in the British West Indies next Sabbath, you would see throngs of happy, sable faces coming up from the fruitful valleys, and wandering in long procession over the sun-lit hills. Stop them in the loneliness of their forests, where the bright sunshine wakes and watches over the deep-sleeping shadows of the bamboo and the cocoa, the cedar and the palm. Ask them, "What do you think of freedom, now?" The women will drop on their knees, the men uncover their heads, and look upward, reverently, as they answer, "Oh, massa, thank God, and the good English people! Liberty so sweet!"

And this event, so grand in its nature, of such infinite significance in its propheey, is one over which the American clergy sleep, in drowsy indifference to the wants and warnings of the age they profess to guide.

This is the subject on which the better portion of the American press is dumb; while others answer the exulting shout of redeemed millions, with careful calculations of the deficiency of crops, knowing prognostics of variation in the prices of sugar, and dismal lamentations over the rise of wages. There are those who have patience to prove to such, by the most unquestioned statistics, that no pence have been lost by philanthropy—that the pockets of West India planters have not been robbed, but are in fact better filled, for having "done justly, and loved mercy." I am glad there are men to fulfil this mission, also, for those who need it; but I cannot listen to them quietly: their arguments offend my moral sense—their proofs are an insult to my conscience.

And how does the subject appear to the "pates of politicians?" First, they believed the event would never come to pass—that the British government could keep down, and eventually turn back, the moral sentiment of the British nation. Then they fondly hoped that massacres and insurrections would pave the way for a restoration of the old order of things. All these fail; but they still cling with desperate energy to "falling off of crops, and a deficiency of labor."

They have, moreover, discovered in their wsidom that this army of emancipated souls, black and ignorant as they are, are changing the entire policy of nations.—Heretofore, when England warred with America, she excited no servile insurrection; for she had slaves of her own on our borders, and it was a dangerous game, at which two could play. Now, there is no powder magazine in her West Indies to explode beneath our bombs; while our southern cities are filled with fiercely ignitable matter, from the street pavements to the eaves of the houses. Will England be so careful now, when the game is all in her own hands? Will France, and Spain, and Sweden, and Denmark, see her advantage, without wishing to share it?

Says Mr. King, in his Report on the projected Home Squadron,

"There are, it is said, at this time, ten thousand black troops in the West Indies, and orders have been issued to increase the number to twenty-five thousand. These troops are disciplined and commanded by white officers, and are undoubtedly designed to form a most important portion of the force to be employed in any future contest between Great Britain and the United States. A glance at the map will show that these forces could stop all communication arcund Cape Florida, and through the passes of the West Indies to or from the Gulf of Mexico; and that the commerce of the great valley of the Mississippi must fall into the hands of the enemy, or its vast productions, cut off from market, be rendered valueless.

"From what has been stated, it must be perceived that a powerful squadron has become as necessary for our protection at home as the employment of our ships of war has hitherto been, or may hereafter be, for the protection of our flag and commerce abroad."

Thus, and not otherwise, does the American government echo back the *jubilante* of a rescued race; thus it fares with those who seek "to circumvent God." Why do not we, too, change our powder magazine into a Temple of Love and Peace?—L. M. C.

FIRST OF AUGUST.

Dr. Madden, then resident in Jamaica, thus wrote to Dr. Richardson, August 6th, 1834.

"The first of August passed over without the slightest disorder. I did not see a drunken

FROM OUR BOSTON CORRESPONDENT.

BOSTON, July 26, 1841.

DEAR FRIEND:

At the last meeting of our Anti-Slavery Board, our hearts were cheered by the presence of HENRY G. and MARIA W. CHAPMAN, WENDELL PHILLIPS, and J. A. COLLINS. While they have gained greatly in bodily health, absence has not cooled their ardor in our cause, nor their cordial love for its true friends. Our meeting was a full one. We enjoyed the exquisite satisfaction of brethren who dwell together in unity. Lofty courage, disinterestedness,—how contagious are these sentiments, as they flash from the eyes and lips of the nobler spirits among us! Here is the magnetic power of soul over soul. "When we can no longer help one another," said our gifted friend M. W. C., "then we will give up association."

We are soon to have two meetings; one on the evening of the first of August, to commemorate West India Emancipation; and a second, on the day after, confined to the friends of the cause, for the especial purpose of welcoming our long absent friends.

The only event which has enlivened the midsummer quiet of our city, during the past week, has been Mr. Pierpont's Trial before the Ecclesiastical Council. You are aware that his opponents in his congregation, after beginning with resolutions censuring him for his faithful rebukes of intemperance, suddenly changed their ground, and declared that his course on the temperance question formed no part of their grievances; but that he had been guilty of sundry misdemeanors which disqualified him for his sacred office.

On these charges, the parties joined issue, and the trial has been going on, greatly to the amusement and satisfaction of all lovers of sound principles. Such a Waterloo defeat as the complainants have sustained! The decision of the Council is not yet made public. It is, perhaps, of little comparative importance, the verdict of our whole community is so unanimous and emphatic. The attacks upon him have proved alike impotent and unprovoked. The real ground of disaffection is shown to be the noble independence with which he has denounced Intemperance and Slavery. All the other charges have vanished in smoke.

A few months since, one of his most active opponents, —a very "respectable" man,—overtook me in the street. We fell into a conversation about Mr. Pierpont. I inquired what were the real objections to him. "Why," said he, "his rash and wanton statements in the pulpit. Now, I know," continued he, "your opinions upon Slavery and Temperance; but I am sure you are too sensible a man, to justify his extravagances."

"Pray, let me hear them."

"Well, then,"—looking solemn, and a little shocked,— "in a sermon he preached a few Sundays ago, he said, if it depended on him, there should not be a slave in the world another day!"

"Certainly, I cannot approve of this," said I. "A day! I wouldn't have slavery endure an hour—a minute! But what else?"

"Why, on his return from the East, he said he was at the wharf in Smyrna, when a vessel arrived from Boston, with her cabin full of missionaries, and her hold full of rum, and he could not help doubting whether she brought more blessing or wo to the benighted infidels."

"Could not help *doubting!* I am sorry to say, I can have no doubt on the subject."

Think of Mr. Pierpont's exquisite genius and moral elevation spent upon such unhopeful materials! To "cut blocks with a razor," were nothing to it.

Some of the testimony before the Council was very amusing. A deacon of the church said, he disliked Mr. Pierpont's saying anything of slavery. It was very painful to him to hear slavery condemned, "*because* he had relations who were slaveholders." Was not this honest?

Our friend FRANCIS JACKSON was under cross examination a whole day. His imperturbable temper, and sterling sense, were more than a match for all that professional ingenuity could do, to mystify or overbear him. I have room but for a single passage. The Chairman, Rev. Dr. Parkman, inquired of him, whether the friends of Mr. Pierpont could support him, if he should retain his pulpit? Mr. Jackson answered, "Undoubtedly: they have supported him these two years past, during which no tax has been voted,—and they are ready to continue to do so." "Suppose, then," said Dr. Parkman, "that the connection should be dissolved. Could his opponents support the church?" "Yes," replied our friend, in his deliberate way, "Mr. Pierpont's opponents are rich men; and if they choose to make the expenses of attending church very low, and put Rum and Slavery in the pulpit, I think in a city like Boston, they may easily get a large congregation."

The tribunal is generally considered an unfortunate one for Mr. Pierpont. Besides that it is an *ex parte* Council, selected by his enemies, its members must feel that *they* are on trial, quite as much as the defendant before them. This was brought out, rather broadly, at the trial. One of the witnesses for the prosecution testified that a committee of the parish, in remonstrating with their pastor, on his introducing temperance, &c. into the pulpit, said to him, "If this is matter of duty, why do not the other clergymen of Boston do the same?" "Because they preach in chains!" was the energetic answer. Great use was made of this remark during the trial, with a view to prejudice his judges. It was more than intimated, that this was a case, in which "the judge is condemned, when the culprit is acquitted."

Mr. Emery Washburn, Mr. Pierpont's, counsel, acquitted himself, in every part of the trial, to the admiration of the profession and the public. He has declined all pecuniary compensation; but his conduct of the cause has done more for his reputation as a lawyer, (to say nothing of the honor it does him, as a man,) than ten years could have effected in his ordinary professional routine at Worcester. He is yet but a very young man; but this effort has placed him, at once, among the very first men of our Bar.

Have you seen Mr. Henry Ludlam's letter in the Richmond Whig, about the "Emissaries of hell," and "band of scoundrels," in New Bedford, that aided the slave girl Lucy to claim her lawful freedom? The *naivete* of some of its statements is very pleasant. He says the girl assured him, in Virginia, of her "feelings of attachment," notwithstanding which he should not have ventured to bring her from the South, if he could have avoided it with any convenience; that he was greatly "in hopes, no difficulty would occur," and that he "would not have her swerve, [from her "feelings of attachment" that is, to slavery,] for ten times her value."

Surely, it would be very unreasonable in us to doubt these assertions. The Richmond Enquirer says, "the abolitionists behaved like so many infuriated wolves:" and the Hon. Mr. Mallory declares, that "if sounder opinions do not, ere long succeed to the present state of things in the North, we shall find protection only in an absolute *non-intercourse*." I sincerely think so too. My only doubt is whether even that is very practicable, or likely to be effectual, unless the "non-intercourse" were extended to the whole civilized world.

The next day after the girl Lucy was declarded free by the Court, I was accosted in the street by an acquaintance, of the very highest professional and social standing.

"What have you been doing in that New Bedford case?" said he.

"Nothing," I said, "but to put the girl in the way of getting the freedom, she was entitled to by law."

"You are wrong!" said he. "I see nothing but mischief, in your movements about slavery."

"But surely, if you were applied to, as a lawyer, in behalf of a person unlawfully held *here*, as a slave, you could not refuse to act."

"I would," said he, warmly; "I would not lift my finger, to disturb the relation of master and slave, *here*."

"Because you do not make the slave's case your own."

"Of course, I do not, because the case is different. I am not used to being a slave. I have been otherwise brought up. They are brought up to it, and do not feel it."

"Would you be willing," said I, "that your youngest child should be seized and made a slave? *She* is not yet accustomed to freedom, which you say makes all the difference. The little thing knows as yet nothing of freedom or slavery."

He did not directly reply to this, but presently said, "We are all slaves. I am myself a slave. No slave drudges harder, or is more wretched than I am."

"If you are wretched," I replied, "I cannot know why. Perhaps it is your own fault. But your misery cannot equal the slave's, until, like him, you are subject to have your children taken out of your house, to-night, and sold to strangers, where you can never see them more. This is what is not only feared, but done in thousands of slave families, every year."

"They do not care for it," said he. "It is not their nature. The being deprived of their children would not effect them as it would us."

"I think you mistake their character. The very brutes suffer when their young are taken from them. I have known more of the blacks, than you. It is thought by some that they are not so intellectual a race as the Saxon. Be this as it may, of one thing I feel sure: they are eminently affectionate and soft-hearted. They are the very people to suffer acutely, from being robbed of their children."

We had reached, in our walk, our point of separation. "I have not *virtue* enough [with a slightly sarcastic smile,] to agree with you. I *hate* the whole controversy about Slavery."

"Farewell," said I; "let me hope that when the time comes, you will act, better than you talk."

This dialogue certainly contains nothing very novel, to a veteran abolitionist like yourself. It however illustrates pretty strongly the familiar truth, that the greatest obstacle to slave-emancipation is prejudice and apathy, in the leading minds of the North.

Faithfully, yours, E. G. L.

ANTI-SLAVERY ABROAD.

Hark, to the Echo of a World!

FRANCE.

A letter from M. Isambert appears in the London Anti-Slavery Reporter, of June 30th, dated Paris, June 22:

"SIR:—I have the pleasure of acquainting you that, in its sittings of yesterday, the Chamber of Peers adopted, by a majority of 116 to 14, the project of a law relative to the financial regulations of the slave colonies.—This measure was attacked only by Baron Charles Dupin, a salaried delegate of the colonial council of Martinique. He was answered by M. Barthe, who remarked that the colonial councils had voted to their delegates secret sums, by help of which they resisted the measures of the government."

It is confidently believed, now, that the cabinet will present their plan of general emancipation at the next session. The slaveholders are on the alert. M. Isambert stated in a debate, that the colonial council of Guadaloupe had voted, at different times, one hundred thousand francs to writers and journals to sustain the system of slavery.

The Malta Times, of the 10th ult. publishes a letter from Tunis of the 1st, announcing that the Bey, at the recommendation of the British Consul-General, Sir Thomas Rende, had decreed the abolition of the slave trade within his dominions. He had himself set the example, by giving liberty to all his own slaves, and promised to put an end to the further importation.

HOLLAND.

J. J. Gurney's work on the West Indies has been circulated at Amsterdam among the proprietors of West India estates, and many are convinced that it is necessary to be prepared for emancipation at an early day. Petitions are already presented to the States-general, and also to the King. An anti-slavery society has been formed at Groningen.

GREECE.

The *Courier Grec* publishes a decree, signed by King Otho, forbidding, under severe penalties, any of his subjects to be concerned in the detestable traffic in slaves.

PORTUGAL.

The Queen of Portugal has been pleased to intimate her gracious acceptance of the address of the General Anti-Slavery Convention in the following terms:

PORTUGUESE LEGATION,
London, 25th May, 1841.

Sir:—I have the honor to enclose to you a letter addressed by his Excellency, the Secretary of State for Foreign Affairs of her most faithful Majesty to Mr. Clarkson, the President of the Anti-Slavery Convention, the answer which her most faithful Majesty is graciously pleased to give to the address sent to her, and which I had the honor to receive from the deputation of the said Convention, to be forwarded to my Court. I have the honor to be, sir, your obedient and humble servant,

MONCORVO.

J. H. TREDGOLD, Esq.

To the illustrious Thomas Clarkson, President of the Anti-Slavery Convention held in London—

MOST ILLUSTRIOUS SIR:—Having laid before her august Majesty, the address which you, as President of the Anti-Slavery Convention, held in London, directed to her, entreating her co-operation in putting an end to the odious traffic in slaves; her Majesty has ordered me to signify through, you, the interest which she takes in the enlightened zeal of so philanthropic an association in favor of an oppressed portion of the human race, and that I should expressly say, in her royal name, that she will continue to co-operate effectually for the total extinction of that criminal traffic, which scourges humanity, and is so revolting to the benign heart of her Majesty.

Thus fulfilling the orders of my Sovereign, I avail myself of this occasion to offer you the assurances of my distinguished consideration.

May God preserve you.

RODRIGO DA FONESCA MAGALHAENS.

Office of State for Foreign Affairs, May 15, 1841.

BRAZIL.

In 1835, Antonio Perreira Franca, Deputy for Bahia, urged in the strongest manner, the emancipation of all slaves born in Brazil. Antonio Carlos de Andrada, the late premier, zealously used his influence against slavery; contending that it was impossible Brazil could prosper while one race oppressed the other, and stigmatizing slavery as the *plague-spot* of Brazil.

Hollanda Cavalcanti, senator, and late Minister of Marine, always the declared enemy of slavery, has lately discharged all slaves from the arsenals of the empire; and on his own plantation employs none but free laborers.

Benefits have been given at the theatres of Rio de Janeiro for the purpose of ransoming slaves.

A variety of works against the slave trade and slavery, are sold publicly. J. J. Gurney's work on British emancipation has been translated and circulated without hindrance.

By a law passed against the slave trade in 1833, it was was declared that all Africans landed in Brazil after that period, should be free. The number of negroes introduced since that, are said to amount, at the lowest computation, to 300,000!

At the breaking out of the revolution in Bahia and Rio Grande, the latter of which is not yet quelled, the slaves were all declared free. The disaffected thus secured the aid of a most powerful body. A lesson too plain for governments to misunderstand, and too impressive to be neglected.

ENGLISH INFLUENCE.

JOSEPH STURGE, one of the most active of British abolitionists, leaves this country on the first of August. We believe he has spared no opportunity to prove the superiority of freedom over slavery. If he has done half as much good as the enemies of our cause seem to fear, his mission has been blessed indeed.

We wish him a prosperous voyage, a long life, full of opportunities to battle for the right, and a soul so lifted above all prejudices, as to view all subjects in the clear, strong light of freedom. The letter, which we copy on our first page, indicates the expansive benevolence of its writer, and we think can scarcely have failed to touch the conscience to which it was addressed.

Between two such countries as England and America, there must, unavoidably, be a continued moral action and re-action, on all subjects involving great principles.—There is nothing secret in this interchange of moral influence. It has no motive for concealment. Its very nature is to walk at noon-day, and calmly look mankind in the eye.

The system of *espionage* applied to this subject by pro-slavery papers, has in it something truly comic. They mistake the sun for a prowling incendiary, with Lucifer matches and shavings in his pocket; and with ludicrous solemnity, warn mankind against his secret contrivances to set the world on fire. The sun, meanwhile, is an honest luminary, quietly fulfilling his appointed mission, unconscious of mischievous designs, and quite willing to have his pockets searched. He gives out light, because it is the essence of his being; and the light spreads everywhere, overleaping the highest barriers, and peeping into the deepest crevices, because it is an universal law of God, and cannot be changed by man.

If the New-York Herald, the Sun, and various other papers, could thus view the moral influence of Great Britain, they might spare themselves a deal of needless trouble. As it is, whenever a British observer of our institutions sets foot in America, they all join in a warning shout, strongly reminding us of the giant story of the nursery:

"Fe, fo, fum—
I smell the blood of an *Englishman!*
Dead or alive, I will have some!"

L. M. C.

SHAMEFUL TREATMENT OF DAVID RUGGLES.

Mr. Ruggles, on the afternoon of July 6th, proceeded to the depot of the New Bedford and Taunton Branch railroad in New Bedford, to take passage for Boston. He called at the ticket office and procured a ticket, for which he paid $2, and took a seat in one of the cars without opposition, when he was visited by one of the Conductors, and ordered to leave the car. This he refused to do, on the ground of his right to hold and enjoy what he had purchased, and the superintendent employed by the company, with two or three other persons, entered the car, and violently assaulted the person of Mr. Ruggles, tearing his clothes, and dragging him from his seat, and out of the car. He demanded his trunk, which had been placed in the baggage car, but the train was allowed to proceed with it to Boston, and he has not yet recovered it.

An indignation meeting was called in New Bedford on this occasion, and the Committee reported the following:

Whereas, in the Declaration of American Independence, these great truths are declared to be self-evident, namely, —That all men are born equal, and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and, whereas, they are guarantied to every American citizen, in the Constitution of the U. States, and also in the Constitution of our own Massachusetts; therefore,

Resolved, That, as citizens of a free and enlightened community, and descendants of those revolutionary worthies who poured out their hearts' blood in the cause of our civil liberty, we do remonstrate in the most solemn manner against such *inhuman* proceedings as took place at the railroad depot, in this town, on the sixth of the present month, in expelling David Ruggles, of New-York, from the car, for the unworthy cause of his having a color which the God of nature was pleased to give him.

The case was brought for trial before Justice Crapo, of the Police Court, New Bedford. The Justice said the question turned upon two points: 1st, whether the railroad corporation had a right to make and enforce regulations concerning the seating of passengers; and 2d, whether any more force had been used than was necessary to expel Mr. Ruggles.

The first, he thought, was implied by the nature of things, and sustained by common sense; it being absolutely necessary that corporations should have power to exclude vagabonds, wranglers, &c. Whence they derived their power to expel a peaceable, and highly respectable citizen, on account of his *complexion*, he did not inform.

The court decided, that the assailants were not guilty; 1st, on the ground that the regulation, appropriating particular seats to the colored people, had long been posted up in various places about the depot, and that Mr. Ruggles had been informed of it; 2d, that no more force had been used to expel the intruder, than circumstances rendered necessary. What a mockery!

AGENTS.

☞ C. C. BURLEIGH is now on an anti-slavery tour through the lower part of Ohio, and perhaps a part of Indiana and Michigan. He goes as the agent of the American Society; and a more efficient one could not easily be found. If a spark of the free spirit remains in the soul, Burleigh's eloquence will kindle it into a flame. Dr. HUDSON, late of Connecticut, will meet him at Mount Pleasant, and their labors will be united. So long as disinterestedness, integrity, and zeal, can insure confidence, the American Society will feel grateful for the services of such an agent as Dr. Hudson.

☞ GEORGE FOSTER, of Andover, is appointed financial agent of the American Anti-Slavery Society, for the State of Massachusetts. He will collect subscribers for the Standard and funds for the treasury. He is in every respect admirably qualified for this business; and we warmly recommend him to the confidence, sympathy, and kind offices of abolitionists wherever he may go.

Anti-Slavery Items.

ANOTHER MOB IN OHIO.—While James Boyle was lecturing in Lockland, on the last Sabbath in June, he was interrupted by a gang of desperadoes, said to have been instigated, as usual, by a few men of respectability. After pelting the lecturer with eggs, they dragged him down, and beat him over the head and neck till the blood streamed from his face. A warrant was procured for the apprehension of Sharp, Dawson, and Gray, the principal rioters, but the constable refused to serve it. A complaint against them has been lodged with the Grand Jury; and also against two men by the name of Pendary, accused of instigating them.

COLONIZATION IN HARTFORD.—J. B. Pinney, well known as the late Governor of Liberia, recently delivered a Colonization Lecture in Dr. Hawes's church. About 75 persons were present at the meeting, and a goodly number of these were known abolitionists.

VERY APPROPRIATE.—The Union Harmonic Society in Boston intend to keep the Anniversary of British Emancipation in a very appropriate manner. They propose to give a Concert and Soiree in honor of David Ruggles, the avails of which are to help sustain the Mirror of Liberty. He deserves this, say they, "for ten year's time, talents, and money consecrated to the cause of bleeding humanity; and for his instrumentality in effecting the liberation of many of our brethren from the galling yoke of southern bondage, and elevating them to the broad platform of universal freedom."

BEASTS OF BURDEN.—A hand-bill, published at St. Louis, advertises 46 prime slaves, whose ages range from 18 to 27, excepting two small children. The qualifications of each are set forth with auctioneering eloquence. Among "respectable blacksmiths," "first rate carpenters," &c. we find several *young women*, recommended as "good *ploughers*," "good *cotton-pickers*," "first rate *field hands*, &c.

Alas for the boasted *chivalry* of the South! What would knights of the olden time have said to this woman-driving, woman-flogging fraternity? What a large view Professor Dew must have taken, when he boasted that the women of the South were *not* beasts of burden!

DISSOLUTION OF THE UNION.—A number of gentlemen in Monticello, Florida, called a meeting of the friends of "Southern Independence," on the 4th of July. The meeting was addressed by Joseph McCants, Esq. Secretary of State for the Territory of Florida. His oration was a glowing picture of the political advantages to be derived to the South by a separation from the confederacy of the United States.

Sir Robert Peel, in his speech to the Electors of Tamworth, states that the number of slaves annually brought from the coast of Africa to Cuba, is at least 50,000.

SOUTHERN PAYMASTERS.—At a late Anti-Slavery Convention in Hamilton county, Ohio, S. P. Chase, Esq. said he had endeavored to ascertain the amount annually lost by the counties of Hamilton, Clermont and Brown, through the inability of Southern planters and merchants to pay their debts, contracted for produce and merchandize sold to them on credit from those counties, and that so far as he could find data, *the sum was equal to the taxes* paid by the citizens of those counties. Mr. Morris confirmed this statement, and said moreover, that it was in reality greater that the amount of taxes thus paid. The daily professional business of these gentlemen is extended to all these counties, and they have every facility to ascertain the fact.

A Boston paper says:—"A highly respectable shoe manufacturer in Lynn, informed us the other day that a careful investigation had been made in regard to the losses of that place by Southern and Western trade during the last fifteen years. The result is, that Lynn is minus, principal and interest, the sum of $3,000,000, from the just reward of its industry, during that time. This loss is chiefly on its trade with the South. The losses on Western trade, however, are in a great measure to be charged to the South, for the Western merchant is often rendered unable to pay, by loss on produce sent to the Southern market and not paid for. Lynn manufacturers and their merchant agents, our informant thought, would not trust slaveholders any more."

In looking over the June number of the Knickerbocker, we perceive the names of delinquent subscribers are published, with the sums that are due from each. The whole sum due from such subscribers in the number before us, is $173, of which sum $145,50 is due from southern subscribers, which is more than five-sixths of the whole. It is believed that there are ten Nos. of the Knickerbocker taken at the North, where there is one at the South. If so, then we have indebtedness from the South about 60 to 1.

WERE THEY ASHAMED?—In our last, we mentioned that a law had been passed in Texas exempting slave property from all debts, except to the Texan government. A letter to Lewis Tappan states that there is a Preamble affixed to this law, which begins thus:—"Whereas, it is the policy of Texas to offer all inducements for slaveholders to settle in the Republic," &c. When the law was published in the newspapers, *the Preamble is said to have been omitted.*

Deaths.

MARY S. PARKER, formerly President of the Boston Female Anti-Slavery Society, died in a lingering consumption, at her mothers residence in Jaffrey, N. H. aged 39. She labored zealously in the anti-slavery cause, and met the attacks of the mob of "gentlemen" in 1835 with a quiet courage which will long be remembered to her praise. When the subtle spirit of New Organization entered our ranks, she was not enabled to preserve the candour and impartiality which the times required in the presiding officer of the Society; and therefore many wished her to resign. Let her virtues be remembered, her errors forgotten. At the time of her death, she was President of the Boston Female Emancipation Society.

In Millbury, Mass. Jnly 8th, ANGELINA D. GOODELL, wife of Orra Goodell, aged 37. She was an active and faithful abolitionist.

GENERAL INTELLIGENCE.

Congress.

THE LOAN BILL.—This Bill, which has passed both houses, without amendment, provides for a loan of twelve millions of dollars, and makes the scrip redeemable in three years absolutely, and at any time upon six months notice from the government.

THE BANKRUPT BILL has passed the Senate by a vote of 26 to 23. An unusual number of memorials from all quarters of the Union were presented in favor of this law.

The Bill for the purchase of ordnance and ordnance stores for the use of the Navy, which has already passed the House of Representatives, appropriates $600,000 for that purpose, $50,000 of which is for the purpose of making experiments on proposed improvements.

THE BANK.—The Senate are still discussing the Bank. Mr. Clay of Alabama, moved that the capital of the Bank shall be distributed among the several States, according to the domestic export,—the produce of those States. He contended that this was necessary in order to afford the Southern States their due share in the institution. Without this provision the Southern planting States, which furnished the most profitable business for the Bank in domestic and foreign exchanges, would have none of the benefits of its capital, and would be drained of their specie to supply the Northern cities.

Mr. Clay, of Kentucky, hoped his worthy namesake would see that the proposition was unjust and impracticable. Of the twenty millions of capital, not two would be subscribed South and West of this place. The capital would be most wanted where there was the most business. But why select only one element of business as the basis of distribution; and if only one is selected, why not take imports as well as exports? But his part of the country, where marketable produce was cattle, &c. would be entitled to nothing on the plan proposed.—If the whole amount of domestic produce was to be taken as the basis, then Massachusetts would be entitled to a larger share of the capital than any other State, except New-York.

Mr. Walker, Mr. Benton and others supported the amendment. It was rejected.

General Items.

Missouri Penitentiary.—Some 15 or 20 of the convicts were employed, as is frequently done, in digging the foundations of a house in the city of St. Louis. They were placed in charge of the guard, and thus it happened that only one man was left to guard fifty or more convicts remaining in the prison. Three who were working in a saddler's shop pretended they wished to see him, to obtain instructions in their work. The moment he entered they fell upon him, and dispatched him with their hammers. They took from his pockets a brace of pistols, and the keys of the prison, and made their escape.—Governor Reynolds has offered a reward of $100 each for the eight that escaped.

The New Era severely censures the practice which has been adopted for some time of employing the convicts at work throughout the country wherever their services will command the highest wages. They are attended by a guard, and have a chain with a ball sometimes attached around their legs, and this is the punishment inflicted upon them.

Morals in Texas.—In a Texan newspaper, a Mr. Wm. W. Thompson gives notice that he has fitted up his house and stables to accommodate travellers, and adds—"above all he possesses that desideratum in Texas—*a thief-proof horse-yard.*"

A writer on a National Bank, in the same paper, says, "But if we admit, for argument sake, that it is within the compass of the power and wisdom of man to establish a sound paper currency, is any man so much under the influence of the moon as to imagine, even for a single moment, that an *honest* and competent directory *would be found in Texas?*

Horrible Brutality.—The New-Orleans Bee of the 19th says that a woman was arrested in the town of St. Martinsville, a few days since, on a charge of cruelty to a little girl about ten years of age. The woman's name is Murdock. For some trifling fault this wretch beat the unfortunate infant with a very thick rope, giving her upwards of 100 stripes on the bare back. She then felled her to the ground with a large stick, wounding and bruising the infant in the most horrible manner; after which she bound her victim and thrust her under the floor till the next morning, when the girl was fortunately discovered and rescued from the fangs of her tormentor. The woman was arrested and held to bail in the sum of one thousand dollars. The child remained in a dangerous condition.

Rail Road Accident.—On Wednesday morning, June 30th, the train of cars from Norwich to Boston, when about twenty miles from the former place, encountered a drove of cows lying across the rails. Before the cars could be stopped, three cows had been run over and killed, and several of the cars were thrown off the track and broken to pieces. One brakeman was so severely injured that it was thought he could not survive. Several of the passengers were also seriously bruised.

A negro girl at Richmond, Va recently attempted to poison the family of her master by putting arsenic in their food. The attempt was discovered before any harm was done.

Murderers Caught.—All the prisoners who murderd the keeper of the penitentiary at Jefferson City Missouri, some time since and made their escape, have been taken, and again committed to prison.

Accident.—A little girl about eight years old, daughter of Mr. Lewis, of Waterford, (Conn.) recently in attempting to get out of a window, was caught by its dropping upon her neck and was soon strangled.

On the night of Sunday week at Newark, Ohio, Mrs. Ketchum, daughter of Mr. Edward Thomas, was instantly killed by the accidental discharge of a gun in the hands of her brother John H. Thomas, a lad of fourteen.

Jackson, Miss. June 18.—We learn from the Southern Journal, the Natchez Free Trader and papers in other sections of the State that the prospects of the cotton planters are not so bright as usual. The worms have been making sad havoc, in some of the cotton fields.—We have heard complaints in our own neighborhood, and several planters have deemed it expedient to plough up whole fields in consequence of the bad stands.—*Mississippian.*

Health of New-Orleans.—The New-Orleans Picayune of the 8th instant says,—"So far as we can learn, the health of the city continues unabated; we have heard of no unusual sickness of any character. It is really to be hoped that we may escape the epidemic this season."

All the cities in the Union, so far as we are aware, enjoy remarkably good health for the season. It is emphatically so with the city of New-York.

The Wyandott Indians.—The Cincinnati Republican states that Col. Johnson has succeeded in treating with the Wyandotts for the purchase of their lands and their ultimate removal west of the Mississippi. Their tribe consists of about 700 souls, and is the last remnant of the Indian race within the borders of Ohio.

Coacooche, alias Wild Cat, arrived at Tampa, Florida, on the 6th instant, on his return from New-Orleans, having been recalled by Col. Worth, who intends to use him for the purpose of inducing the remaining Indians to emigrate. Hs promises Col. W. that he will do all he can to accomplish this object. His "talk" has been sent by messengers to the hostiles.

Judge Davis, of the United-States District Court for Massachusetts, retired from the Bench on Saturday last, after a service of over forty years.

A slave, belonging to Dr. Beaumont, of West Baton Rouge, while in the act of drawing water from the Mississippi, was seized by an enormous alligator and instantly torn to pieces.

The mail of the sixth of June from Augusta to Milledgeville was robbed at Warrenton, Ga. by some negroes. Two of them are now in jail at that place.—Some money, drafts and executions have been found on them.

Arrivals of Emigrants.—Since the 1st of January, 1841, there have arrived in the port of New-York no less than 28,550 emigrants from Europe. Who will now deny that "Westward the star of empire takes its way?"

A petition is in circulation for signatures at Quebec, praying the Legislature to intercede with Queen Victoria that she would grant a full and general pardon to all persons implicated in the Canadian dissensions of 1837 and 1838.

Earthquake in Mexico.—A letter from the mineral district of Mazapil, (Mexico) states that a violent earthquake was experienced on the night of the 29th of April. The first shock lasted two minutes, and there were five others during the night. It was conjectured, judging from the circumstances and past experience, that the news would soon arrive of the breaking out of a volcano.

A negro man named Andrew, owned by Mrs. Beader, of South Carolina, was tried before the judges of the Inferior Court, for an assault made upon Mr. John Clark, on the 11th of June, with a deadly weapon with intent to kill. Verdict, *guilty.* The negro was sentenced to receive 39 lashes each day, on five different days, and to be sent out of the State. His owner giving bonds in the sum of $500, which are forfeited if he does not leave Savannah within 24 hours after receiving his last whipping.—*Savannah Republican.*

Execution of the Negroes.—The four St. Louis prisoners, sentenced for the murder of Baker and Weaver, succeeded in escaping from prison the day before they were hung, but were recaptured, and executed on the 9th of July, in the presence of at least ten thousand spectators. They addressed the crowd, and seemed penitent and affected.

According to the statement of Madison, he was born in Virginia, the slave of Asa Brockman, and was sold when 12 or 15 years of age to a negro trader by the name of Blakey, and taken to New-Orleans.

He soon obtained the full confidence of his master, returned with him to Maryland, and was encouraged by him to tell "false tales" to slaves whom he wished to purchase, and to aid him in coaxing off, or in stealing and secreting others. The slaves were told that his master was from a free State, and that they would be taken to Canada, out of the reach of their masters. To the women and girls he held out the prospect of marrying rich white men, and living in style and splendor. Blakey, in connection with his partners, having collected from eighty to one hundred slaves, started by land for New-Orleans.

On their return to Washington, a plan was formed by which Madison's master was to sell him as often as he could, after which he was to run away and go back to him. He was sold in this way to Mr. Clay, at Washington, for $1300, and soon after joined his master in Baltimore. He was afterwards sold for $1000 in Virginia, and again returned as before. Near Orange Court House, he states that his master robbed the vault of a merchant of a large amount of money and bills amounting to about $100,000, and set fire to the the building, which was entirely destroyed. On their return to New-Orleans, Madison was sold to Mr. Blanchard, and the purchase money, $900, was given by his former master to him as a reward for his fidelity.

With such an education from 12 years old, it is no wonder the poor fellow spent his life in forgery, robbery, and murder, and ended on the gallows.

GREAT FIRE.—The Unitarian meeting-house in Watertown, Mass. built a few years since by the Rev. Dr. Francis's society, was last week burnt to the ground. It was a beautiful building. Cost $20,000, insurance $8,000. The fire took in a bakery near the Spring Hotel. The Hotel narrowly escaped; and several houses and stables were destroyed. Aggregate loss estimated at $60,000.

Judge Lynch.—It is stated by the Chicago American, that the country below Belvidere and north of the Illinois river has been for some time past infested with a gang of black-legs and horse-thieves; and that the people finding the laws inadequate to the protection of property, have formed themselves into volunteer companies to punish the culprits. A Mr. Campbell, who was actively engaged in getting up these companies, was shot by two of the horse-thieves, named Driskell. The volunteer companies of De Kalb and Winnebago counties, started off in search of the murderers. They seized old Driskell and one of his sons, tried them by Lynch law, placed them about ten rods off, gave them five minutes to prepare for death, and then sent fifty balls through them at once. The only information they obtained from them was, that it was another son of Driskell who killed Campbell. They have offered $500 for his head. The American goes on to say, "Revolting as this summary mode of proceeding seems to be, it, nevertheless, receives the commandation of every individual at all acquainted with the facts."

What safe hands these are to be entrusted with the destinies of a republic!

Judge Lynch again!—A short time since a man named Utterback was found with his throat cut and nearly dead at Williamstown, Ky., and two men name Couch and Maythe were committed to jail as his murderers. It seemed that Utterback was likely to recover. On Saturday the 10th, several hundred persons, fearful that they should be cheated of a hanging scene, went to the jail, forced it open, took the two men to the spot where Utterback was found, allowed them privilege of clergy for about five hours, and then *hung them upon a tree.* About two thousand persons assembled to witness the ceremony, a member of the bar addressed them, and *religious service was performed!* After which the mob, with great coolness and satisfaction, dispersed to their homes.

More Mob Law.—The office of the Illinois Star, at Rockford, was entered a few nights since, and the type thrown into *pi.* The editor of the paper had condemned the summary execution of the horse thieves in that region.

A man in St. Louis advertises that he will shoot with pistols *against any man in the United States*, for any sum from one to ten thousand dollars.

Murder.—James Ferry, a shoe-maker in Raleigh, N. C. lately killed a boy twelve years old by battering his skull with a heavy stone. The child was his wife's son, by a former husband. Three or four years ago, Ferry murdered his wife under circumstances equally cruel, and was acquitted on the ground of insanity.

Mail Robbers.—Nine cases of this character were brought before the United States District Court, which has just terminated its session at Canandaigua. Two of the offenders were sent to the state prison; two fled; one was used as a witness; one had his trial postponed, and three stand indicted.—*Jour. Com.*

A slave named Hamilton has been tried at New Orleans for assaulting and cow-hiding a white man, convicted and sentenced to death.

The widow of a Mr. Gevet has been prosecuted by her own daughter on the charge of having murdered her late husband; Benjamin Clark, with whom she is said to have maintained a criminal connection, is arraigned as an accomplice. The case is before the Circuit Court of Kankin County, Miss.

Attempt to Kill.—On Saturday last, as Mr. Lemarque, who had shipped some negroes on board a steamer to send them to another parish, was going to see them off, a man by the name of George Thomas, stopped him and pointed a musket at him, and threatened to shoot him, if he sent those slaves away. It appears that this man had been living with one of the women for some time and did not wish her to leave the neighborhood. Mr. L. then got a policeman, who took Thomas into custody and placed him in jail.—*New Orleans Bulletin.*

THE ONE DOLLAR PLEDGE.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged,		$103 00
104	Jefferson Church, Springfield, Mass.	1 00
105	Joseph C. Buel, Walcottsville, Ct.	1 00
105	" " " "	1 00
107	Lukens Pierce, Chester county, Pa.	1 00
108	Benjamin Clendenan " "	1 00
109	J. Fulton, Jr. " "	1 00
110	Caleb Pierce, " "	1 00
111	Cyrus Coates, " "	1 00
112	Esther Coates, " "	1 00
113	Mary Coates, " "	1 00
114	J. Williams Thom, " "	1 00
115	James B. Mode, " "	1 00
116	John Ross, Esq. Chaplin, Ct.	1 00
117	Abel Ross, " "	1 00
118	Austin Ross, " "	1 00
119	Joseph C. Martin, " "	1 00
120	John Parkman, Dover, N. H.	1 00
121	Sarah Pugh, Philadelphia,	1 00
122	Joseph M. Barnard, West Chester,	1 00
123	Simon Barnard, "	1 00
124	Esther Moore, Philadelphia,	1 00
125	Henry G. Chapman, Boston,	1 00
126	Maria W. Chapman, "	1 00
127	Elizabeth B. Chapman, "	1 00
128	Henry Chapman, 2d. "	1 00
129	Ann G. Chapman, "	1 00
130	Catharine Parcher, "	1 00
131	Charles M. Hyatt, Hudson,	1 00
132	S. B. Whipple, Springfield, Vt.	1 00
133	" " "	1 00
134	M. L. Brush, Burlington, Vt.	1 00
135	" " "	1 00

NOTICES.

From the Colored American.

A CALL.

FOR A STATE CONVENTION TO EXTEND THE ELECTIVE FRANCHISE.

FELLOW CITIZENS,—Since the adjournment of our State Convention, which was held at Albany in August last, the Legislature of New-York has met, and after a long session, adjourned, without having taken any decisive action upon the most fervent prayers of the many thousand petitioners, who supplicated them before the throne of the law, by all that was honorable and just, for a redress of that grievance (the only foul blot now existing on the statutes of our State) which restricts us, in common with other citizens, of the lawful exercise of the elective franchise.

Whilst we can not deny that much was accomplished towards effecting the object which we had in view, at the recent session of the Legislature, still our anticipations were not realized; and to many, the favorable indications of a speedy adjustment of our cause, which were manifested by some of its proceedings have only had the tendency to

Poetry.

LADY LIBERTY.

A SONG BY THE "FAIRY OF THE HILL."

☞ The following lines were written in a madhouse, at Kingston, Jamaica. The author was in a perfectly sound state of mind, but his zeal in the cause of negro emancipation, and the popularity of his ballads adapted to negro tunes, made him an object of suspicion to slaveholders. It is a difficult process in Jamaica to prosecute for libel, or seditious writings; and the more convenient process seemed to be sudden incarceration in a lunatic asylum, without judge or jury. The lines were sent to Dr. MADDEN, with a letter from the poor "Fairy of the Hill," in which he says, "This is a song about Liberty, that I soon hope to have occasion to sing in earnest." It belongs to the portion of Dr. MADDEN's Twelve months Residence in the West Indies, expunged from the *American* edition by Carey and Lea.

Oh, who comes smiling on thy ear,
Aurora, say—so brilliantly?
Who is this other morning star,
That dawns with day benignantly?
Who does not ken her bonnie smile?
She long has pined in jeopardy;
But now I bring to this fair isle
Your own sweet lady—Liberty!

Ah! well I ought to ken her smile,
A mother's smile indeed to me;
I kenned it while a thoughtless child,
On Scotia's hills sae blithe and free;
Oft with her gambolled o'er the hills,
Ere care approached with puberty;
And now she comes to sunny isles,
Our own sweet lady—Liberty!

We'll lead her o'er St. Anna's grove,
Through fairy dells of spicy trees—
The bonny dame! our queen of love,
Her weary wings at length shall ease:
Enthroned on yon blue mountain peak,
View Grande rolling rapidly:
On Buxton hills the shrine we'll seek
Of our sweet lady—Liberty!

All hail! all hail! auspicious morn,
That brings our lady o'er the sea;
No more I'll thole the tyrant scorn!
We'll crush the chains of slavery!
We swear it by the god of War,
We swear our purpose siccarly!
And no one shall restrain the car
Of lovely lady Liberty!

Chorus.

Hark! now her song Jamaica sings,
O'er hill and dale, o'er bower and tree;
We consecrate the land of springs
To lovely lady Liberty!

☞ The First of August comes!

EMANCIPATION IN THE WEST INDIES.

BY WILLIAM H. BURLEIGH.

Where laugh the bright Antilles
Amid the Southern main,
Oppression long in pride had ruled,
With bloody scourge and chain—
The negro, crushed beneath his hand,
Bent at his cheerless toil,
And poured his unavailing tears
Upon the thirsty soil.

Curses and groans went upward
Continually to God,
And shrieks which vexed the quiet air
Where'er the tyrant trod—
The negro's cup was dregged with tears,
And—darkest, drearest fate—
His fetters clanked within his soul,
And made it desolate.

Year after year of bondage
The self-same story told,
Of guilt, and wo, and severed hearts,
Mothers and children sold—
Hopes crushed, affections blighted, ties
The holiest rent in twain,
And myriad victims flung upon
Thy bloody altar, Cain!

God saw it all—the record
Was traced before His eye—
And in His own good time He sent
Deliverance from on high!
For the oppression of the poor
He rose and shook the earth;
His hand unlocked the prison door,
And led the captives forth.

Then swelled the choral anthem,
Those sunny isles among—
The freed man shouted in his joy,
And songs were on his tongue:
Songs of thanksgiving—bursts of prayer,
On every hill were heard;
The vales were vocal, and the air
With melody was stirred!

Praise to Thy name, Jehovah!
Who hath deliverance wrought!—
We view the wonders of Thy power,
With reverential thought;
We cry to Thee in faith—oh, Lord!
Stretch forth Thy helping hand,—
Break the strong fetters of the slave,
And spare our guilty land!

THE CHARACTER OF A HAPPY LIFE.

BY SIR HENRY WOTTON.

How happy is he born and taught,
That serveth not another's will!
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his master's are,
Whose soul is still prepared for death;
Unti'd unto the world by care
Of public fame, or private breath.

Who envies none that chance doth raise,
Nor vice hath ever understood;
How deepest wounds are given by praise,
Nor rules of state, but rules of good.

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great.

Who God doth late and early pray,
More of his grace than gifts to lend;
And entertains the harmless day,
With a well chosen book or friend.

This man is freed from servile bands,
Of hope to rise or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

L-A-W LAW.

An upper and a lower mill
Fell out about their water;
To war they went, that is, to law,
Resolved to give no quarter.

A lawyer was by each engaged,
And hotly they contended;
When fees grew slack, the war they waged
They judged were better ended.

The heavy costs remaining still,
Were settled without pother;
One lawyer took the upper mill,
The lower mill the other.

Miscellany.

JONATHAN JEFFERSON WHITLAW:

OR

LIFE IN THE SOUTH-WEST.

CHAPTER XV.

In pursuance of the advice he had received, Edward Bligh proceeded to the market-place of Natchez; and there in truth he found, stuck conspicuously upon every point of vantage, unnumbered advertisements of the sale of negroes, singly, in couples, in families, and in gangs. But it appeared to him there was not one which could include Phebe.

While earnestly occupied in this examination, he was addressed by a voice quite unknown to him: "You're looking for a bargain, are ye? Yet, somehow, I calculate that you have no great notion neither about furnishing yourself with negroes. Maybe, Mister, you're one of them what thinks slavery an abomination? Such folks are very plentiful, I hear, up the country now-a-days."

Edward turned to look at the person who spoke, and instantly recognized the hateful countenance of the man who, from his lofty station in Vandumper's store, had offered the last parting insult to the poor negro-boy. A feeling of antipathy induced Bligh to turn away without answering; but immediately recollecting the purpose for which he was at Natchez, he stepped back, after looking at an advertisement a few feet distant, and replied civilly: "It certainly is not on my own account, sir, that I am looking out. My father owned many slaves, but he died a bankrupt, and I am too poor to own one."

The stranger eyed him with evident curiosity.

"You are a stranger in Natchez, I think?"

"Yes, sir."

"In what State was your father's plantation?"

"My father's farm was in Kentucky."

"Kentucky? They don't know over much about managing niggers in Kentucky. You are a farmer's son, are you?—and your father died a bankrupt, did he? That must be inconvenient enough, no doubt. And so you are a little in the agent way, like—is that it?"

"No, sir; the commission was quite accidental, because I was just coming to Natchez. My business, now, is keeping a day-school."

"A school? I thought you told us you came from the back-woods?"

"So I do, sir, though from no great distance; and there are many of the settlers round about who are glad to pay a few dollars to have their children kept out of mischief, and taught to read."

"Have you any negro schools in Kentucky, my lad?"

"I believe not, sir."

"But some of the niggers are uncommon knowing there, I am told. Did your father find it so with his?"

"I think not, sir. They most of them appeared profoundly ignorant."

"And first-rate beastly stupid, too, I take it. But maybe that's not your notion concerning them?—Maybe you expect they might be made into human creturs, contrary to natur, if they had but a young saint or two to help 'em?"

There was something in the man's manner from the first, which led Edward to suspect that he had some sinister object in addressing him; and these last words not only confirmed the idea, but indicated plainly enough what the object was, which the questioner had in view. This man had in truth, while seated aloft in the store, narrowly watched the speaking countenance of Bligh, during the savage scene that passed there; and when at length he saw one whose dress was hardly above that of a laborer, give money to extricate the negro boy from his embarrassment, very little doubt remained on his mind that the pale but strikingly handsome young man, who called himself a back-woodsman, was neither more nor less than one of those who dared to enter a land of slavery with the gospel in his hand. That many such had left behind them, as they quietly passed through that land, some traces of knowledge and of truth, concerning both this world and that which is to come, was a fact of which Louisianians, in common with the inhabitants of all other slaveholding States, had recently become very painfully aware.

When first this danger threatened, the legislatures of most of these States contented themselves by framing laws, brief, peremptory, and severe, against all such as should be found engaged in teaching slaves the unlawful arts of reading and writing. But this slow, difficult, and, under these laws, dangerous process, was not the only one resorted to by the bold men who ventured to grapple with the slaveholders for the souls of their victims, though they had no power to redeem their bodies. The sort of phrenetic rage which the discovery of this plot, as it was called, excited among the slaveholders, is now pretty generally known to the world by the acts to which it has led; and might really lead one to believe that the religious creed of these persons taught them to expect that their rights over the negro race were not to be forfeited, like other mortal tenures, by death, but would hold good to all eternity in the life to come, provided that no emancipation was obtained there for their laves, by the interference of meddling Christians while on earth.

Not very long before the period of which I write, some of the wealthiest planters in the neighborhood of New Orleans met together in secret conclave, to consult on the means most likely to check the growing evil. Some among them are said to have gone the length of proposing that State laws should be enacted, making the being caught in the act of giving religious instruction to a slave, a capital offence, in all cases to be punishable by death. But it was suggested that American citizens of the free States might possibly object to such power being given to any jurisdiction, for offences not recognized by the national law, over white men born in the Union, and under the protection of its stripes and stars.

What, then, was to be done? Were the landholders and merchants of the wealthiest part of the Union to have their dearest interests continually endangered by illegal efforts to make their slaves Christians? The canting, busy, mischief-making English, whose African association was forever at work so stir up a ruinous strife in a prosperous and rival country, might pretend to be better and more philanthropic than their transatlantic offspring; but let some newly-invented process be set in action that should cause the horse, the ox, and the ass, of Britain to turn and reason with his master for making him toil, what would the fierce islanders say then? Would they not rise and tear to atoms the agents in such a plot?

Such were the reasonings upon which many among the influential part of the slaveholding population of the United States acted, when it was tacitly resolved among them not to interfere whenever individual vengeance should be taken upon those suspected of holding religious intercourse with slaves, let that vengeance go what lengths it might. The knowledge and belief that such a resolution had been secretly entered into by many possessing great power and influence, was gradually gaining ground, producing consequences such as might easily have been predicted, and such, in fact, as it was intended they should produce. The appetite for this species of chartered vengeance very naturally increased by what it fed on; and very many petty planters, besides Mr. Giles Hogstown, who had now fixed himself on Edward Bligh, felt as much gratification in getting scent of a missionary, or tracking a Christian traveller, as a blood-hound shows when he comes upon the trace of his prey.

Though by no means fully aware of the extent to which this system of licensed outrage was carried, Edward knew enough of it to feel certain that this man's questions boded him no good; but as in this case no present danger threatened either Lucy or any of his sable flock, his spirit rose to meet and baffle it; and to Hogstown's allusion to "saints," he replied, with a smile, and looking him full in the face,

"But where are the young saints to come from, sir? I don't fancy we can expect any more saints on earth just at present."

"You hail from Kentucky, my lad, don't you?" replied Hogstown, twisting the quid in his mouth, and at the same time squirting forth its juice with an expressive jerk.

"Yes, sir," replied Edward, preserving his steady, unembarrassed air: "and a very fine country it is. Do you happen to know it, sir?"

"I know enough of it, to say that no whey-faced, canting vagabonds had ought to come therefrom.—They most generally raises very unaccountable fine fellows there, who are most times up to a thing or two; but it's likely enough that, with all their gouging and fun, they may learn something new if they send out some strolling scouts Natchez-way. We arn't to be beat, nor scared, nor bamboozled, by any that stands between earth and heaven—mind that, my lad."

So saying, he turned down a street, at the corner of which they were standing, leaving Edward considerably at a loss to comprehend the meaning of his parting address. He suspected, indeed, that he was threatened, but he knew not with what; and more determined than ever to separate himself from Lucy, he crossed the market to a store that exhibited in its window, ready-made caps, hats, and sundry garments for children.

"Do you happen to want a very handy young woman, for needle-work?" said he, as he entered, and almost before he had seen the face of the person he addressed. This was an extremely beautiful young woman, who stood behind the counter, and whose delicate complexion had a slight shade of that peculiar tinge which marks the quadroone in Louisiana, but which would have gained her in Europe, the reputation of being the most beautiful brunette in the world.

"Yes, sir, we do," was the reply; we want several."

Edward's blood mounted to his temples as he looked at her. Beautiful, graceful, elegant, and gentle as she was, he dared not place his sister near her. Let her moral character be what it might, disgrace must, of necessity, be coupled with her name. Her remarkable beauty made it certain that she must be addressed with the most brutal and unchecked licentiousness by every dissolute fellow that approached her. From this no possible degree of purity and discretion could secure her; for she was of the race whom all men are permitted to insult.

Lucy's present situation, perilous as it might soon become, was still infinitely better than any protection this unfortunate being could bestow; and Edward stood silent and embarrassed before her, at a loss how to leave the shop after such an opening, without betraying the reason for it.

"Is the young lady a relation of yours, sir?" said she.

"She is my sister."

"Then, I think, sir, you had better inquire at Mrs. Shepherd's, three doors below. She has a great deal of work, and there would be no objection to your sister's being with her." A bright blush mounted to her eyes as she spoke; but she smiled as she returned his parting bow. It was, however, that soft, melancholy smile, which seems peculiar to her race, and it brought tears into Edward's eyes.

He followed her instructions; and entering the shop of Mrs. Shepherd, repeated his inquiry.

"A handy young woman? Why, yes, maybe I do," was the satisfactory reply; but uttered by lips which nature had denied the power to smile, and in a voice that was in harsh discordance with the sweet tones of the quadroon. Edward felt all this strongly enough, poor fellow; but it was no time to dwell on smiles or silver sounds; and feeling this more strongly still, he civilly proceeded to state the merits and qualifications of his sister.

"Is she a beauty, young man?" gruffly inquired the grim high priestess of this temple of fashion, fixing her rude eyes on Edward's handsome features. "If she favors you, I don't think she'll suit me; I don't approve of beauties."

Again Edward's blood mounted to his forehead, but with a feeling widely different from that which last propelled it there. He conquered, however, the rebellion that was rising at his heart, and replied, meekly,—

"My sister, madam, is a very quiet, modest-looking young woman, and would, I am sure, endeavor in all ways to give you satisfaction."

"It's difficult to know. Gals are unaccountable plagues. What would she ask, over and above her board and lodging?"

"She would be happy to come to you for a trial, madam, on very reasonable terms; just enough to enable her to dress with propriety."

"Well, I expect I may try her. Where does she bide?"

"She has been living with me in the country, and she is there still."

"Living with you? Has she no parents? How am I to know that she is not your miss?"

This was too much, and Edward turned to leave the store. But probably there was something in the *ad libitum* nature of the arrangement proposed agreeable to the pecuniary taste of Mrs. Shepherd; for she prevented his departure by saying, sharply—

"You'd better stop, young man; you may go further and fare worse. If you're a brother, and a good brother, you wont think the worse of the place, because I'm careful who I takes into it?"

There was truth in this, though the manner of it was detestable; so, once more subduing his feelings, he turned back and said, calmly—

"I am indeed a brother, madam, and one that would die rather than expose my sister to danger of any kind; but I have not been used to hear her suspected; and"———

"Well, well, no harm's done. I'm willing to give your sister a trial. Have you any wagons your way?"

"Oh, yes; I can bring her to you next market-day, if that will suit you."

"Next market-day?—Why, that's four days, and we stifled with work here. However, the wagons will accommodate then, maybe, and she will have to wash and stitch a spell, I expect, to fix herself.—So market-day let it be,—and that's all said."

Edward took the hint, and disappeared. He was comforted—certainly he was greatly comforted, at having thus succeeded in the object next his heart: but it was with a pang he could scarcely conquer, that he thought of his meek, gentle Lucy, who, through all her troubles, had never yet received a harsh word from any human being, given up to the power and the temper of the woman he had left.

The sight of Mr. Giles Hogstown, whom at this moment he saw on the opposite side of the market-place, evidently watching him, went farther, perhaps, to reconcile him to the deed he had done, than anything else he could have encountered. Once more he felt certain he was right, and immediately turned all his thoughts to the little details necessary to prepare Lucy for the change in her position. Mrs. Shepherd's hint about "stitching," was not lost on the thoughtful brother; and he determined to dedicate what money he had brought with him, to the purchase of a gown, &c. for his Lucy. While making his purchases, he observed that the magazine he had selected for them was sufficiently humble to receive negro customers; for more than one entered for a cent's worth of snuff or tobacco, while he was there. Perceiving the woman of the shop condescended to gossip with them, he ventured to join in the conversation, by asking if they could tell him whether a handsome young negro girl, called Phebe, had been sold at Natchez, within the last few days.

The question was one which immediately commanded the attention of his auditors.

"Phebe?" said one; "No, massa; no Phebe sold this week at market. I hab the cat, cause I bide to see 'em all done sold. No Phebe 'mongst 'em, massa."

"Handsome?" cried another; "der hab not been a handsome nigger gal sold in Natchez market since my Sylvia. No, massa, no handsome gal this week."

This testimony, joined with the absence of every thing resembling an advertisement of her on the walls of the market-house, convinced him that the poor girl had not been sold.

Despite this now nearly exhausted purse, Edward stopped to purchase a roll, before he set off homeward. Though pressed by hunger, he would not eat the morsel then, for he remembered a clear brook that he should pass in his way, beside which he could rest himself, and quench his ardent thirst.

As he quitted the baker's store, he was somewhat startled to meet, again, the deep-set eye of Hogstown glaring at him from the door of a whiskey-store, opposite. He remembered, however, that a few days would see his sister in safety; and solaced by this conviction, he walked out of the town, little mindful whether Mr. Giles Hogstown watched him or not.

CHAPTER XVI.

"Poor Lucy! How will she bear it?" was an exclamation that escaped Edward Bligh's lips, almost as soon as he had fairly quitted the busy suburbs of Natchez, and found himself alone in the wide forest that surrounds it. The fear that he should have to witness very bitter sorrow on her part, weighed heavily on his spirits, and his step moved languidly.

He had quite forgotten his little loaf, and the repose he had promised himself, when he at length reached the pretty spot he had fixed upon for the purpose. Though no longer feeling as light-hearted as when he projected the repast, he sat down on a bright white stone, beside the little brook, and having first refreshed himself by a copious draught of its fresh, delicious water, he prepared to eat his loaf, when he was startled by the apparition of a negro head, looking earnestly at him from a thick bush of cane-brake on the other side of the stream. At first, the glance that regarded him seemed a furtive one, and some caution was taken to conceal the person from whom it came; but in the next moment a tall, young negro burst from the covert, and springing, by a strong effort, across the brook, fell, trembling and exhausted, at Edward's feet.

He was dreadfully emaciated, and appeared so reduced in strength, that, when Edward stretched out his hand, and attempted to raise him, the poor fellow, though he evidently endeavored to second the effort, was utterly unable to do so, and remained prostrate and panting, on the earth. Edward dipped his hand in the running water, and sprinkled him freely with it. The negro opened his eyes, which had closed heavily as he fell, and looking up in the face that was gazing on him with an expression of tender pity, but with no symptom of recognition, he exclaimed, "Oh, master Edward! do you not know me?"

Famine and fatigue had changed the voice less than the features; for he was now known in an instant. "Cæsar! my poor Cæsar!" cried Edward, wringing his attenuated hand, "what can have happened, to bring you to this miserable condition?"

"I am a runaway slave, Master Edward," replied the young man, shuddering as he spoke the fearful words, "and I have eaten nothing but wild berries, for the last five days."

The first impulse was, naturally, to give him the bread that lay on the moss at his side. This was done most cautiously and tenderly by Edward, who fed him with little morsels, dipped in the stream, as carefully as a mother would have ministered to her babe. But, this first and most imperious call answered, the next movement was that of terror at the dreadful risk of discovery, to which both were exposed. The sun was not yet set, and within a quarter of a mile of the spot where they stood, was the dwelling of a hunter, well known to Edward, whose fortune would be made at a single stroke, could he only see and give notice at Natchez, of the vicinity of the poor exhausted Cæsar. For the present, nothing better could be devised by either of them, than for the negro to creep on his belly beneath the almost impervious covert of the bushes, at a hundred yards distance from the path. His renovated strength sufficed for this, and there Edward left him; assuring him that he might go to sleep in safety, as the spot was too near a human habitation to leave any fear of wolves, and promising to return at midnight with the best nourishment he could procure, that his activity might be sufficiently restored to enable him to search a hiding-place of greater safety.

Edward Bligh pursued his way home in a state of the most painful anxiety. During the few moments' conversation they held together, he had learned from Cæsar that he was one of the slaves escaped from Oglevie's factory; and the suspicion which had glanced across his mind when he heard of the tracts, that the delinquent might, possibly, be his own valued and faithful Cæsar, was thus unhappily confirmed. Among many pressing causes of uneasiness, the difficulty of concealing this unfortunate young man, and saving him from the fate that inevitably awaited him, if discovered, now became the most urgent: but, weary and way-worn, he reached his home before his invention had suggested anything that promised even probable success.

He found Lucy anxiously awaiting him, and a supper of such comfortable aspect provided, that his first idea was, that he would return immediately, to convey it to his starving *protege*. A young farmer who passed whistling before the door, reminded him, however, that the hour of darkness and silence had not yet come; so, setting apart, to the great surprise of the wondering Lucy, considerably more than half the tempting steaks she had provided, he sat down beside her to partake the remainder.

How much, how very much he had to tell her! and where should he begin? The condition of poor Cæsar was the thing most freshly impressed upon his memory; and examining cautiously, on all sides, that none were near enough to overhear him, he related it to her exactly as it had become known to him. She was greatly agitated. Cæsar had been valued by the whole family for his many excellent qualities; but Lucy loved him for Phebe's sake, still more than for his own; and when she remembered the tender and innocent affection which had existed between them from early childhood, and the agony the poor girl would feel when she learned his situation, she wept bitterly.

It was immediately agreed between the brother and sister, that he should every night be supplied with the means of sustenance by them. This part of the arrangement was easy enough; but where should they conceal him? How could they hope to find means of eluding the search which would most assuredly be made for him, and in which every white inhabitant of the country, except themselves, would join heart and hand?

Some momens of silent meditation followed the fair statement of these very difficult questions by Edward, and then Lucy broke the silence by saying, "Edward! a thought has come into my head that may be worth nothing; yet the case seems so desperate, that I had better tell you what it is, in case by possibility you may turn it to account. You set off this morning in the hope of doing some important business by means of the town gossip; while I staying at home had a huge packet of country gossip brought me, from which I think it just possible we may extract something profitable to poor Cæsar."

"Indeed! that is the last thing I should expect from any gossip within reach of Fox's clearing.—Fox's wife's brother owns a slave; and the instant the abomination comes within the limits of a man's kindred, you are sure to hear them all join the hoop and cry after every runaway negro mentioned in their presence, as if the property of the whole family were at stake. But tell me what you have heard?"

"Nothing certainly to disprove the truth of your observation. I should be sorry to trust the safety of Cæsar to the tender mercies of Mrs. Fox, who seldom misses an opportunity of offering her testimony to "the unaccountable ignorance of them stupid niggers, what genteel people is forced to have wait upon 'em." But my gossip did not come from her; it was that decent body Mrs. Martin, little Rosa's mother, who gave me information that I wish to turn to poor Cæsar's profit. She brou ht that child to school this morning, that she might explain something about the work she was about.—She asked me, by way of making conversation, I suppose, if I knew the German family called Steinmark, who own the large farm called Reichland. I told her I had heard them named as very rich people, but knew nothing more of them. "My!" she exclaimed, "I wonder you never heard talk of their beautiful daughter! Why, she's the talk of the country; but so proud, she won't deign to speak a word to any body. The miller, her brother, is a very clever, free-spoken man, and rich too, they do say, unaccountable; and now they are all mad with joy because the oldest son is comed back from Philadelphia richer than all the rest. But the thing I was going to speak of was, the unaccountable wonder that, with all the dollars that's talked of among 'em, there's not one of the whole kit what owns a slave?"

"This, Edward, as nearly as I can recollect it, was Mrs. Martin's harangue; and it created a feeling of satisfaction at knowing that there was at least one household near us composed of right-thinking Christians. Do you think it possible to introduce yourself to this family, lead them to talk of the besetting sin of the beautiful country in which they have fixed themselves, and, if encouraged by their sentiments and manner of speaking, trust them at once with poor Cæsar's secret, and implore their help to conceal him?"

"Lucy, I do," was Edward's prompt reply. "It appears to me almost certain that a wealthy family in Louisiana, carrying on extensive concerns without slaves, must do so upon principle; and if this be the case, they will help us. Let us thank Heaven for this most timely accident."

Lucy did thank Heaven; and so delighted did she feel at the idea of Cæsar's possible escape, and the exceeding happiness she should convey to Phebe by telling her that he was safe and well, that she almost forgot how completely the fate of the unfortunate girl was still enveloped in mystery. Her first words on seeing Edward had been to ask if Phebe were sold, and his almost positive negative suggested the idea that she must still be near them. "My poor, dear Phebe!" exclaimed the tender-hearted Lucy, who though still fancy-free herself, appeared quite able to understand the effect of love on others; "she did so dearly love him. I must see him, Edward, if only to tell Phebe that I have done so. It is quite dark now—may we not go to him?"

There was one piece of intelligence which Edward had to communicate that he had not yet touched upon; and it was of a nature, which, though pregnant with satisfaction to himself, he almost feared to mention; but Lucy must hear it, and that directly, or how would the "stitching" be accomplished? He thought he should be less of a coward if Lucy's sweet face were concealed from him by the darkness as she listened to him, and he therefore readily acceded to her offer. He persuaded her, however, to wait another hour or two that no belated loiterer might be likely to cross their path; and then, furnished with a small basket containing every comfort their scanty means could furnish, they set forth.

The moon was now very nearly at the full, and gave them, perhaps, a clearer light than they desired; but this trifling addition to a danger, which at this hour they thought could not be great, occasioned little uneasiness. An exclamation from Lucy as they quitted their dark room, upon the glorious brightness that greeted them, was answered by her thoughtful brother with an observation that the deepest darkness would perhaps suit them better; but after this they alluded to the danger no more, and perhaps almost unconsciously blessed the useful light, which rendered this walk so unlike many which they had taken during the last fortnight to Peggy's hut. One must have seen the effect of moonlight in a half-cleared forest-path in this southern climate, to conceive any idea of its beauty.—The striking illustration of "ebon and ivory" that has been so beautifully applied to this species of light, is hardly strong enough to convey an idea of its strength and power there. The flood of silver that bathes every object where trees are not, and the solemn darkness that dwells unconquerable where they are, surpasses anything that more temperate latitudes can show.

Lucy seemed inclined to bask in the moonshine, and chose the centre of the open glade by which their walk commenced, as if to enjoy its brilliance more fully; but this suited not the tone of poor Edward's feelings, and drawing her arm within his, he led her gently into the shade. "Dearest Lucy," he said, "do you remember that I was once stern enough to say that it was your duty to obey me?—And do you remember, too, how sweely you answered, that you knew it, and would never cease to remember it?"

"Well, Edward, and suppose I do? Have you any very terrible proof of my sincerity to propose to me?"

"I fear I have, my love; but you must not blame me, Lucy; and do not, dearest—I beseech you do not increase the difficulties which surround us, by showing disinclination to adopt the measure I have decided on for you."

The heart of the poor girl at once divined that he was about to propose they should separate. "Edward! Edward!" she exclaimed, "think well before you decide upon leaving me; think well whether I shall have strength to support the life I now lead without you."

"What I have arranged for you is nothing like this, dearest Lucy. But to speak to you at once with the frankness you so well deserve, I must say that our remaining together at this very critical moment would be fatal to the great object to which I have solemnly consecrated my existence. I cannot do what I ought to do while you are with me. But think not I am therefore less exposed to danger. On the contrary, I am persuaded that did I feel myself perfectly a free agent, and had the power of moving from one quarter to another, I might live among these unhappy people for years, of which no week, no day should pass unmarked by the approach of some of them towards their God, while I might remain unchallenged and unknown even in the centre of New-Orleans."

"New-Orleans! Are you going there, Edward,—and at this season?"

"Oh, no, Lucy. I have no such idea. On the contrary, my intention is to remain at our present quarters, and to pursue the same occupation; while you, at the distance of a few miles only, shall be safely pursuing an employment less fatiguing, I hope, but certainly more profitable; and which will afford you the power of meeting me every Sabbath morning at sunrise, on the road from Natchez, when I will lead you home to breakfast, and we will pass the holy day in prayer and peace."

"Ah, my poor Edward," replied Lucy, weeping, "you have thought more of me than of yourself in this. How will your evenings pass without me?"

"Peacefully, fearlessly, Lucy; for I shall have done my duty. But you do not ask to what labor I have pledged my little girl? Are you not anxious to know whether you are to be governess in the family of some magnificent creole, with the task of imparting activity to all her offspring? or to superintend the agreeable establishment of a Natchez boarding-house?"

"I do not much think," replied Lucy, almost recovering her smiles, "that you have pledged me to either one or the other. But tell me, cruel Edward, what is it I shall have to occupy me when I can plan and plot for your comfort no longer?"

Edward then gave her a detailed account of the engagement he had entered into, confessed that the aspect of Mrs. Shepherd was not very inviting, but endeavored to console himself and her by talking of the future, and dwelling upon a hope he had often before mentioned, that he might some day find means to take her with him to the coast of Liberia. Lucy answered only by a heavy sigh; but she made no farther attempt at remonstrance, and listened with gratitude to the account he gave of his thoughtful purchases.

By the time this theme was fully discussed, they had reached the spot where Edward had left the weary and exhausted negro. He had taken the bearings of the thicket which concealed him too accurately to feel any doubt about the place; but the signals he gave of their approach remained unanswered, nor could they penetrate sufficiently into the matted covert to enable them to decide whether the object of their search were concealed there or not.

Cæsar had made his entry into it much as a snake might have done—a mode of conveying the person which neither of his friends had yet acquired; so that having walked around into the thicket as nearly as possible, and used their voices fully as loud as it was safe to do, they began to fear either that he had been surprised and taken away, or that for some reason or other he had sought another place of concealment. For a moment after this fear was expressed by Edward, they both stood perfectly still, as if meditating what course to pursue; and then in the perfect silence Lucy fancied that she distinguished a sound like the heavy breathing of one asleep. Her brother listened at her bidding, and soon became convinced that she was right; but how to penetrate to the asylum the sleeeper had chosen, or even to guess exactly where it was, he knew not. At length it was decided between them to cut a long, stout branch from a tree, and by the aid of this to set to work on poor Cæsar, as it is usual to do when endeavoring to dislodge a rat from a hole. The experiment happily succeeded, and a gleam of moonlight that shot through a lucky aperture in the trees was caught and reflected so vividly by Cæsar's eyes as he slowly emerged from his lair, that an European might have been strangely startled at the effect produced.

The next moment was one of rapture to poor Cæsar. The sight of Lucy was an unexpected joy, and he testified his devotion to her rather like an Eastern than a Western slave, for he literally kissed the hem of her garments again and again, and, spite of the weakness of his famished state, wearied not of repeating—"Miss Lucy! Oh, blessed Miss Lucy!"

Tears flowed plentifully from the eyes of both; but Edward interfered to stop this excess of enervating feeling, for he knew that the poor fellow would have need of courage and energy to escape the perils that surrounded him. The restorative contents of the basket were produced, and the gay enjoyment with which the poor negro despatched them was a painful contrast to the anxiety of his more thoughtful friends.

Timidly and tenderly he inquired for Phebe; and so needful did Edward think it to sustain, and not depress his spirits, that he only told him in return that she was the property of a neighboring planter, and that they often saw her, without hinting at her recent disappearance, or at any of the peculiar miseries of her situation. After an hour passed in thus comforting the poor runaway, Edward and Lucy prepared to depart; and as the thicket had proved a safe hiding-place, and contained, as Cæsar assured them, a very soft bed of leaves to sleep on, they strongly recommended his patiently remaining within it, promising that the following night should replenish the little store they left with him, and that the interval should be passed in endeavoring to learn what would be the safest dourse for him to pursue. Having seen him ensconsed, they took their departure; and their homeward walk was beguiled by the discussion of various plans for becoming acquainted with the rich German family who employed no slaves.

CHEAP LIGHT.—Fill a tea-kettle with shavings, knots, old shoes or any thing of the kind. Close the lid so as to make it impervious to air, and place it over a fire. In a short time apply a torch to the orifice of the spout, and a clear, white blaze will be the result, illuminating the whole room, and continuing perhaps an evening.

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From the National Intelligencer.

RESIDENCE OF THE LATE JOHN RANDOLPH, OF ROANOKE.

BY REV. L. K. WILLIE.

The residence of this extraordinary man is situated on the Staunton river in the county of Charlotte, about twelve miles south of the court-house. The two houses, in which he lived alternately in summer and winter, are situated on a commanding eminence, and surrounded by a forest, which during his life, he never suffered to be violated by an axe. A place was cleared just sufficient to construct two dwelling houses and a few out-buildings; while the whole surrounding forest appears wild and romantic, as if planted and cultivated alone by the hand of Nature.

The house in which he usually spent his winters is a low one story building, with an open shed in front, supported by four oak posts resting on the bare ground. The floor of this shed is paved with stones, which have received no polish save that which has been given them by the waters of the Staunton river. The interior of this building is handsomely furnished, and adorned with drawings and portraits. Among the rest is a portrait of his servant Juba, carrying a double-barrelled gun on his shoulder, and a terrier dog in his arms. Also one of himself, taken at the age of 25, said to be an admirable likeness. In this house may now be seen the wrapper in which he fought a duel within the last years of his service in Congress.

The building in which he spent his summers, situated in front of the one described above, is larger and much more commodious. The furniture of this building, particularly the drawing-room, is remarkably neat and handsome. On a table in the centre of the drawing-room is a large portfolio, containing several large and beautiful drawings, principally representing landscapes and the sports of the chase.

His library was not so large as I expected to find it, but admirably selected, and contained information on every subject, "from the cedar in Lebanon to the hyssop on the wall." In this library, I met with several books I never saw before, and never expect to see again. This dwelling is also ornamented with miniatures and portraits of distinguished men, with whom he was intimate while in the service of his country. Among the portraits there was one which JACK (the faithful servant in whose arms Mr. RANDOLPH died,) told me was the likeness of the celebrated POCAHONTAS.* I cannot vouch for the truth of the old man's assertion; but if it is no portrait of this illustrious personage, it must be one of her near lineal descendants. The sleeves of the dress in which she is habited extend to the elbow, and leave bare the most beautiful arm and hand I ever saw attached to a human body. The eye is remarkably expressive, and both it and the hair are black as the plumage of the raven. Her features beam with intelligence, mildness, and benignity.—Though the portrait is antiquated, and has been injured by time, yet the form and features remain admirably distinct.

But let us now go from the portrait of POCAHONTAS to the grave of RANDOLPH. The body of this extraordinary man reposes beneath the tall branches of the veteran pine, about forty paces from his summer dwelling. No marble marks the place of his repose. He was buried, according to his own request, with his head to the east and his feet to the west; with a white unpolished stone at his head, and a black one at his feet. He sleeps where he lived, in the peaceful bosom of his own native forest.

* Many persons have supposed that the Roanoke appended to Mr. RANDOLPH's signature was the Roanoke river. It is, however the name of a small creek which runs through his plantation; which plantation lies several miles above the junction of the Dan and Staunton.

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